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JESUS AMONG HIS  
NEIGHBORS

TEACHER'S MANUAL

MARION D. HAWTHORNE

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# JESUS AMONG HIS NEIGHBORS

Teacher's Manual

By

MARION O. HAWTHORNE



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## CONTENTS

	PAGE
INTRODUCTION.....	5

## PART I

## THE WORLD THAT JESUS LIVED IN

## SESSION

I. BON VOYAGE.....	11
II. THE LAND WHERE JESUS LIVED.....	14
III. JESUS' HOME IN NAZARETH.....	16
IV. GOING TO SCHOOL WITH JESUS.....	19
V. A TIME FOR TESTING AND REVIEW, No. 1.....	23

## PART II

## JESUS DISCOVERING HIS LIFE'S WORK

VI. THE HOPES OF JESUS' PEOPLE.....	30
VII. JESUS AND THE DOCTORS.....	32
VIII. JESUS' BAPTISM.....	36
IX. JESUS CHOOSES THE PATH OF SERVICE.....	38
X. ANNOUNCING HIS DECISION TO HIS NEIGHBORS....	41
XI. JESUS CALLING HIS HELPERS.....	45
XII. THE PATH OF DISCIPLESHIP.....	48
XIII. A TIME FOR TESTING AND REVIEW, No. 2.....	51

## PART III

## JESUS—HELPER AND TEACHER

XIV. WHO IS MY NEIGHBOR?.....	55
XV. FINDING GOOD IN ALL PEOPLE.....	59
XVI. RETURNING GOOD FOR EVIL.....	62
XVII. TEACHING HOW TO SHARE.....	65
XVIII. HELPING THE HANDICAPPED.....	68
XIX. TO WHOM SHALL WE PRAY?.....	72
XX. FOR WHAT SHALL WE PRAY?.....	75
XXI. LIVING OUR PRAYERS—WORKING WITH GOD.....	78
XXII. LEARNING TO TALK WITH GOD.....	83
XXIII. SEEKING AND FINDING HAPPINESS.....	87
XXIV. A TIME FOR TESTING AND REVIEW, No. 3.....	89

## PART IV

## JESUS—THE SUFFERING SERVANT

XXV. WHO SHALL BE FIRST?.....	93
XXVI. HOSANNA TO THE KING!.....	96
XXVII. CLEANSING GOD'S HOUSE.....	99
XXVIII. IN TROUBLE WITH TEMPLE OFFICIALS.....	102
XXIX. THE GATHERING DARKNESS.....	103
XXX. THE TRAGEDY OF THE AGES.....	107
XXXI. THE ABIDING CHRIST.....	110
XXXII. TELLING OTHERS THE STORY OF JESUS.....	113





## INTRODUCTION

To share intelligently in the Christian enterprise one must know Jesus intimately. And to know him intimately it is necessary (1) to get acquainted with him in the world where he lived and worked, (2) to understand the social and cultural background of his life, (3) to enter into his problems, as he faced the conditions of his day, (4) to discover his method of meeting those problems so that the people of his own day might enjoy a more abundant life.

**Purpose of the course.**—The purpose of JESUS AMONG HIS NEIGHBORS, then, is to help the boys and girls (1) to come to know Jesus, as related to his times, (2) to appreciate his life against the background of the social and religious needs that he lived and died to meet, (3) to find in his example and in his teachings inspiration and guidance for their task of furthering the Christian enterprise in the intimate contacts of their daily lives.

An attempt has been made here to present Jesus on a plane of reality comprehensible to early youth, to exalt him so that his vigorous and God-filled life might lead boys and girls to cultivate within themselves his qualities of daring, of humility, of self-forgetting devotion to the greatest of all tasks—the building of a better world. A complete and exhaustive study of his life and works is not offered, but those incidents and teachings have been selected that are understandable to boys and girls, and capable of stimulating ideals and appreciations that will affect their conduct.

**Divisions of the course.**—This course is divided into four parts:

Part I, *The World That Jesus Lived In*, which undertakes to introduce the pupils to the social and cultural background of Jesus' life through a study of the geography of Palestine, and the home and school life of Jesus' time. Part II, *Jesus Discovering His Life's Work*, deals with the period of decision in the life of Jesus, and the effect of his decision upon his entire ministry. It considers also the calling and training of the twelve. In Part III, *Jesus—Helper and Teacher*, the pupils are led to consider certain common problems in the light of Jesus' teaching: learning how to pray, finding out the meaning of being a good neighbor, and how to see good in all people, discovering how to share, and coming to understand the statement, "Seek ye first the kingdom of God." Part IV, *Jesus, the Suffering Servant*, closes the course with a study of qualities of Jesus revealed in his suffering and death, closing with the ultimate triumph of *The Abiding Christ*.

**Method of procedure.**—Throughout the course stories, Scripture readings, poetry, prayers, and pictures are widely used. In many instances the biblical story has been supplemented by imaginary detail for the purpose of enhancing its dramatic quality, and of making clear certain teaching values inherent in the materials. The teaching outlines offered in this manual are not intended in any sense to be slavishly followed. Their purpose is chiefly to emphasize certain intellectual aspects and to promote certain viewpoints concerning the life and work of Jesus. The teacher is left free to use them freely

or to depart from them widely, as the local situation may require, taking care, however, that JESUS AMONG HIS NEIGHBORS is not lost to the pupils' view. Projects calling for group activity may be introduced whenever they will serve the central purpose of the course and additional material may be introduced whenever it is required.

Three tests dealing chiefly with the informational requirements of the course have been supplied covering Parts I, II, and III. The extent to which the pupils actually make use of Jesus' teaching and technics in meeting their life problems can be ascertained only as the teacher observes their conduct carefully, consistently, and sympathetically.

Preceding each of the four sections is given an introduction to the lessons included in the section, covering the purpose, special emphases, and bibliography which may be relied upon to enlarge the teacher's viewpoint and enrich his background for teaching the course. If the pupils come to a realization of the true character of Jesus, and discover ways of actually cultivating his character within themselves as they share in his work for a better world, the teacher may feel richly compensated for all the time and energy and prayer that he has poured into his effort.

## PART I

### THE WORLD THAT JESUS LIVED IN

**Purpose.**—In order that our pupils may early in life come to know and follow the Jesus of history, the man of Nazareth, we give them here at least an introduction to the background of his life. It is not our purpose to force religious lessons or to draw farfetched conduct patterns, but, rather, to help the boys and girls of our world to understand what Jesus was able to do in his world. On the basis of this understanding and with the inspiration and guidance of Jesus' example may our pupils assume and discharge intelligently and whole-heartedly their responsibility for carrying forward the Christian enterprise.

**Procedure.**—You are introducing your pupils to Jesus, you are not teaching a textbook. Your immediate goal is to make Jesus live in a real world of people and institutions, of places that can be located on your map—the world of the early part of the first Christian century. Any procedure that will further this goal, within the limits of your local situation, should be acceptable. Whenever they give promise of working, use the suggestions offered in this manual, but do not impair the effectiveness of the course and run the risk of deadening the interest inherent in the subject itself by a slavish adherence to the procedure outlined here, when you are reasonably certain that your group calls for a different type, or at least a modified form

of the procedure suggested in the lessons that follow. Adapt the subject matter and the teaching outlines to your pupils, and you will be gratified to note an accumulating interest in the course, expressed in enthusiastic participation in all class enterprises and in a growing appreciation of Jesus.

The first five sessions of the course are devoted to a study of the world that Jesus lived in: the geography of Palestine, its occupations, home life, political conditions, principal cities of interest, and its education in the time of Jesus. The teaching procedures that follow and the material presented in the pupils' text are merely suggestive and in no sense exhaustive. The actual procedure to be followed by each individual teacher must be determined in the light of the interest, needs, and capacities of the pupils in the class on the one hand, and the facilities and opportunities for study and investigation provided by the local community on the other.

For example, your pupils may be advanced beyond the average eleven-year-old by reason of their reading and study, or by opportunities for travel. Their own background of study and culture may serve greatly to enrich and vitalize this course. You may also have in your community libraries, museum and art collections that will be exceedingly valuable for reference. If there are people in your neighborhood who have had the advantage of travel in the Holy Land, they may be glad to share their experiences with your group.

Throughout the study stimulate your pupils to carry on individual research as far as this is possible. Encourage them to investigate certain problems

and subjects in the Bible, the *Book of Knowledge*, or some other encyclopedia. Wherever feasible provide opportunity for the boys and girls to introduce material from their public-school study in geography and history, helping them to see the relation of both secular and religious education to their total experience.

### Materials:

Stapfer, E. L., *Palestine in the Time of Christ*, A. C. Armstrong Company, London, 1885, Chapters XI and XIV.

Budden, C. W., and Hastings, E., *Local Color of the Bible*, Vol. III.

Mackie, G. M., *Bible Manners and Customs*.

Rihbany, A. M., *The Syrian Christ*.

Klausner, Joseph, *Jesus of Nazareth*, Second Book, Sections I, II, II, Third Book, Section I.

Case, Shirley Jackson, *Jesus, a New Biography*, Chapters III and IV.

Bosworth, Edward I., *The Life and Teaching of Jesus*, Chapters III, IV, V.

## SESSION I

### BON VOYAGE

**Purpose.**—To-day we embark on a most interesting journey to the Holy Land in order that we may understand more thoroughly the geographical and social setting for Jesus' life and work. Our objective in this first session is to motivate the pupils' interest in such a study (1) by planning an imaginary trip to Palestine, and (2) by helping them to see the value of such a study.

**Procedure.**—You will assume in teaching the lesson that your pupils have already gained some mastery of geography in general, and some skill in the study of the subject. They should be able in this one lesson to acquire certain essential facts about Palestine and later see those facts in relation to Jesus' life and work.

1. *An imaginary voyage!* Begin by inviting the pupils to accompany you on a delightful journey to a most interesting country, the land where Jesus lived, Palestine. Devote the first few minutes of the period to an exchange of travel experiences. If any of your pupils have had an ocean voyage, they will be glad to relate some of their experiences and describe some of their observations: the name and special features of the boat, the kind of weather encountered, the places visited, the things of special interest noted, the characteristics of the people met, and so on.

With interest running high on this point, proceed

to discuss plans for this imaginary trip to Palestine. Call upon the pupils to read Chapter I, *Bon Voyage* (page 9), and as they read, ask one of their number to point out on the wall map the various places mentioned:

The United States

Your own state and city or town

New York

Liverpool

London

Cherbourg

Paris

Marseilles

Naples

The Mediterranean Sea

The Arabian Peninsula

The Balkan Peninsula

Palestine—at the extreme eastern end of the Mediterranean, flanked on the north by Asia Minor, on the east by Arabia and on the south by Egypt.

Your pupils will doubtless be impressed by the smallness of Palestine, especially in relation to the rest of the world. You may point out to them that it covers an area of 110 square miles and would compare about equally in size with the State of New Jersey. A very, very small country, but mighty when one considers its place in the history and life of the world!

2. *Palestine.* Point out on the map of Palestine the seaport, Joppa, and then show the pupils how they may travel from place to place in Palestine (1) by rail on the Berlin to Bagdad railroad, (2) by horseback or donkey, or (3) by auto. Point out various



places of importance, and wherever possible let the pupils relate some interesting fact concerning the places mentioned: Jerusalem, Cairo, Gaza, Damascus, Aleppo, Nazareth, Smyrna, Constantinople. In this way you will be helping them to see the relation between ancient and modern Palestine. The map on page 13 will assist you in this part of the class session.

3. *Why study the land where Jesus lived?* At this point lead the discussion in such a way as to help the pupils to realize the reason for and importance of a study of the geographical setting for Jesus' life. Raise such questions as the following: Why should we study about the land where Jesus lived? How will our knowledge of Palestine help us to understand Jesus? Help us to follow his way of life? Ask a pupil to read the first paragraph of Chapter II, beginning "Here we are in Palestine."

4. *What can we find out about Palestine for our next class session?* Assign certain topics to individuals for reports to be made at the next class meeting:

1. Farming in Palestine—when and where it is done, the kinds of implements used, and a comparison with farming methods in our own country.

2. Grazing in Palestine.

3. Other occupations—arts and crafts in Palestine. Ask the entire class to be prepared to discuss question No. 2 under "For you to do," on page 11 in their text.

5. *Conclusion.* We have begun to-day what promises to be a very interesting exploration into the land where Jesus lived. This should help us to understand Jesus and to appreciate his great life. As we study how he lived in his own world, may we

come to see how we may live more successfully in our own world. At this point let the class unite in reading the prayer found on page 11 in their books.

## SESSION II

### THE LAND WHERE JESUS LIVED

**Purpose.**—To study the occupations of Palestine with a view to acquiring a better understanding of the economic setting for Jesus' life and work.

**Procedure.**—The procedure of this session is well defined by the assignments made in connection with the last lesson. Begin by calling upon certain pupils to discuss question No. 3 on page 22, the differences between the section of the country in which you live and Palestine.

1. *As to climate and scenery.* What kinds of climate are to be found in Palestine? What kinds of scenery? How do these conditions compare with the climate and scenery of the place where you live?

2. *As to occupations.* How do geographical conditions determine occupations? For example, why is Chicago one of the greatest industrial centers in the United States? Why are Iowa, South Dakota, and Illinois great farming States? Why is New York a great shipping center? Why is southern California famous as a place to spend the winter? Why is Arizona considered a healthful place for certain diseases? How do climate, mountain ranges, and so forth, determine occupations? What are the leading occupations of Palestine?

(1) At this point call on the pupil designated at

the last session to report on agriculture in Palestine, emphasizing the sections of country where farming prevails, the methods used and how they compare with farming methods in America. In this connection call for the reading of two or three biblical passages which set forth agricultural conditions in Jesus' time.

Matthew 13. 3-8. The sower went forth to sow.

Matthew 13. 31-32. The mustard seed.

Luke 12. 27. The lilies of the field.

(2) Now call for the report on grazing as an occupation in Palestine, and afterward ask a pupil to read certain biblical references to this type of life, especially

Luke 15. 3-6. The lost sheep.

John 10. 14-16. "I am the good shepherd."

(3) Introduce here the report on the trades and professions of Palestine, and emphasize especially these questions: Describe the methods used by carpenters in Jesus' day. How did learning to be a carpenter help to fit Jesus for his later work? (See page 21, pupils' text, last paragraph).

**Assignment for Session III.**—We study next home life in Palestine and for the next class meeting, assign the following topics to individuals for investigation and report:

(1) Nazareth—its location, general characteristics and points of especial interest.

(2) The Sea of Galilee—its location and importance. Bring in one or two stories from the life and works of Jesus, in which the Sea of Galilee figured. Ask the entire class to be prepared to discuss question No. 1 on page 29, comparison of the pupils'

homes and the kind of home in which Jesus grew up, as to architecture and construction, furnishings and conveniences.

### SESSION III

#### JESUS' HOME IN NAZARETH

**Purpose.**—To study the home background of Jesus' boyhood as a basis for a keener appreciation of those early influences that played upon Jesus' life and character, (1) the setting of Jesus' early life in Nazareth and the kind of house in which he must have lived, and (2) the moral and religious influences of Jesus' home and family contacts.

**Procedure.**—What do you enjoy most about your houses? Why? What special place do you have for your very own in your home? What special comforts do you have in your home which Jesus did not have in his? List these carefully. The list will probably include comfortable beds, carpets on the floor, furnaces or steam heat, fire places properly built, running water, bathrooms, glass windows, etc.

1. In what city was Jesus' home located? At this point introduce the report on Nazareth. Be sure that the pupils can locate it on the map. What is the meaning of the question, "Can any good come out of Nazareth?" What great American heroes have had to overcome the handicap of humble home life? Was Jesus' early home a help or a hindrance to him in his work? Give your reasons.

2. Now introduce the reports showing the kind of houses to be found in Palestine in Jesus' day—how they were built, their size and accommodations,

and their furniture. Can you imagine Jesus' living in such an uncomfortable place? What is the meaning of Jesus' statement made in his later life, "The foxes have holes, and the birds of the heaven have nests, but the Son of man hath not where to lay his head" (Matthew 8. 20)?

3. Ask the pupils to mention the furnishings in their own homes which contribute to the happiness and comfort of home life, the articles that they most enjoy. Then turn to the subject of food. What is your favorite dish? When your mother wants to please you very much, what does she have for lunch or for dinner? Of course, you like bread, but would you want to make most of your meals on bread? What other foods did the Hebrews eat? Ask someone to describe how bread was made in the Hebrew home. What about the eating manners of Hebrews? How did they differ from ours? How were guests treated in a Hebrew home? How does this method differ from our treatment of guests?

4. Turn now to the poem, "O Son of Man," found on page 23. Read the first verse silently, then explain these lines: (1) "Through quiet work in shop and home." To what does that refer? (2) "The sacredness of common things." Explain "sacredness." Now explain sacredness of common things. What is meant by "common" things? (3) "The chance of life that each day brings." What does this mean? Now read the verse aloud in unison. Close books and repeat from memory. This may be sung as a hymn, No. 165, *Hymnal for American Youth*.

Study the second verse carefully, reading it first through silently. Explain the lines: (1) "May we

fulfill in daily life thy Father's will." How may we do God's will in our daily lives? (2) "In duty's call, thy call we hear to fuller life, through work sincere." How do we hear God's call in our daily tasks? How will doing carefully and thoroughly our daily tasks make our lives more like Jesus? What is the meaning of "through work sincere"? Now read this verse through aloud in unison. Close books and repeat from memory. Repeat both stanzas from memory.

5. Let us imagine Jesus at home with his parents and brothers and sisters. What work, besides helping his father in the carpenter shop, do you think Jesus must have had to do? Can you imagine how Jesus must have spent his days from the time when he got up in the morning until he went to bed? Try to picture a day in the boyhood life of Jesus. What lessons in *right living* do you think he learned as he lived there with the other members of his family? Let us list them, and when we study about the work Jesus did when he grew to be a man, perhaps we shall recall this very list. Certainly he must have learned to share, to tell the truth, to be helpful, to care for his younger brothers and sisters. Can you mention any others?

We must be sure that Jesus lived in a very religious home, where all the rules of the Jewish religion were carefully kept. As Jesus worked with his father in the carpenter shop, he probably learned many interesting things about the great men and women of Hebrew history. Perhaps he learned by heart many of the ancient proverbs of his people. Find in your Bibles Proverbs 6. 20-22. Read this passage silently, then ask a pupil to read it aloud.

"My son, keep the commandment of thy father,  
And forsake not the law of thy mother:  
Bind them continually upon thine heart,  
Tie them about thy neck.  
When thou walkest, it shall lead thee;  
When thou sleepest, it shall watch over thee;  
And when thou awakest, it shall talk with thee."

6. Close the period with the poem, "O Son of Man," read, or repeated from memory as a closing prayer. As previously stated, it may be sung as a hymn.

**Assignment for Session IV.**—Our next session is devoted to school life in Palestine when Jesus was a lad. Ask the pupils to be prepared to discuss questions No. 1 and 5. It will be necessary for them to read carefully Chapter III, "Going to School with Jesus."

## SESSION IV

### GOING TO SCHOOL WITH JESUS

**Purpose.**—To study the school life in Jesus' day with a view to understanding the kind of education that Jesus had, and the intellectual background of his life and work. The pupils should be greatly interested not only in the types of schools, but especially in the viewpoint of that day in matters of geography, arithmetic and science.

**Procedure.**—1. Begin with certain questions such as these: How would you have liked to go to the kind of schools that Jesus attended when he was a boy? How did Jesus' school differ from yours?

In answer to this question let the pupils relate differences in

- (1) Time of meeting.
- (2) Teachers.
- (3) Content of curriculum.

2. At this point ask a pupil to read the passage at the beginning of Chapter IV in their text known as the *Schema* and beginning, "Hear, O Israel. . . ." Point out clearly that the education of a Jewish boy in Jesus' day was primarily *religious*, according to the requirements of the Hebrew law. If they have not already done so, let the class read the section entitled "Going to school at home," making sure that they understand the paragraph that describes the "phylacteries."

3. What stories do you imagine Jesus heard as a boy from his father? Let the pupils mention here certain outstanding Old Testament stories that must certainly have been a part of Jesus' home training. Whenever misunderstandings occur or faulty answers are given, be sure to make all necessary corrections. What memory verses must Jesus have learned?

4. What can we say of learning along lines other than religious in Jesus' day? For example, what use did the Hebrews make of arithmetic? What did they know about their natural world compared with what we know in our modern science of botany, zoology and biology? Even though Hebrew knowledge of these subjects was very limited, what must we say of their appreciation of the beauty to be found in nature? At this point introduce certain passages which reflect a keen appreciation of nature on the part of Jesus:



Luke 12. 22-27.

Matthew 5. 45.

and such Old Testament passages as

Songs of Solomon 2. 11, 12.

Psalms 19. 1-6.

Proverbs 6. 6.

Compare our knowledge of the universe with that held by Hebrews in the time of Jesus, as related to the earth and the sun, the "lights in the firmament," where rain comes from, the speed by which light travels, and any other interesting things in this general field. What great men have done most to change the world's thinking concerning these matters? What can you tell of the work of Galileo and Copernicus? What contribution did they make to the building of a better civilization? Be sure that the pupils have read the section, "What the people in Jesus' day thought about their world."

Jesus' education was primarily *religious*, because he was educated at home and at school according to the requirement of Jewish law. By way of summary, help the pupils to list (as directed in Question No. 5) the specifically *religious* things that Jesus must have been taught, such as:

(1) The meaning of Hebrew religious rites and ceremonies, feast days, fast days, prayer customs, the meaning of symbols.

(2) Stories of great Hebrew leaders, kings, warriors, judges, prophets and others—the contributions they made to Jewish life, and their place in Hebrew history.

(3) Conduct patterns or ideals that expressed themselves in Jesus' daily life, such as

a. Helpfulness in his home.

- b.* Faithfulness to duty.
- c.* Courage and bravery in the face of danger.
- d.* Kindliness and gentleness.
- e.* Perseverance and ability to work hard.

If the pupils know any stories of Jesus' life that illustrate these qualities, give them an opportunity to mention them at this point.

6. What can we say finally of education in Jesus' day—of the kind of education that Jesus had? Let us summarize:

(1) Jesus had a very limited education, so far as actual school attendance was concerned.

(2) His formal schooling consisted chiefly of the religious teachings and history of his people.

(3) His knowledge of his world, if he possessed no more than what was common knowledge in his day, was very limited and crude when compared with present-day knowledge of the natural and physical sciences.

(4) Jesus' education, while limited as to "book-learning," was unlimited so far as his insight into human nature and human relationships was concerned, and so far as his ability to discover God and co-operate in God's plan for the world was concerned. What qualities of an "educated" man did Jesus possess? How may we cultivate those qualities, if we are to use to the largest possible extent the advantages of the education which going to school brings to us? In what sense was Jesus truly "educated"?

7. Close the session with the poem, "O Son of Man," either repeated in unison, or sung, and with the following prayer:

O God, we thank thee for the privilege of going to school, for all the things that we learn. Help us to be faithful to our tasks, to be honest in all our school work, to learn how to make the best possible use of our education. We thank thee for Jesus, for the fact that he was able to become great even though handicapped by so many circumstances in his childhood. Help us to hold him before our eyes constantly as our great Example. Amen.

7. Session V provides an opportunity for review and testing covering the work of the first four sessions of this course. There is no special assignment, except for the suggestion that all past assignments and deficiencies be brought up to date.

## SESSION V

### TIME FOR TESTING AND REVIEW

**Problem.**—What have your pupils derived from the four preceding sessions? What knowledge have they gained concerning the background of Jesus' life and work? How may this knowledge help them to appreciate Jesus as the product of his times, as a man who grew from boyhood in an atmosphere that called forth his type of leadership, his very best endeavor? Session V provides you with an instrument by which to test your pupils. You will be able to discover in their achievement the points of strength and weakness in your teaching, and the procedures to strengthen in the weeks that follow. a later session for a report on the correct answers, Be sure to allow sufficient time after the test or at so that the pupils may have an opportunity to correct their mistakes.

**Procedure.**—The test offered here is in two parts: (1) Completion covering the essential facts in the material covered; (2) Completion covering the memory work.

1. *Test No. 1. Completion.* This test is found on page 38 of the pupils' book, and it is preceded by full instructions. You will see that there are a total of forty blanks to be filled in, and that the test carries a total score of forty. Ask the pupils to read the directions and then to proceed to fill in the blanks. Urge them to write plainly. When they have finished give them a chance to correct their own answers, avoiding any possibility of cheating by having them exchange books (or papers if they are used). When the checking is completed, ask them to count up the number of blanks missed or left blank, and then to subtract this number from forty, which leaves them the final score for the test. At the end of the class period collect the books and make a careful note not only of the score made by each pupil, but especially of the weak spots in their achievement. If the scores were low and uneven, try to discover the reason—in your method of teaching, in the pupils' method of study, or in the material itself. The correct answers for the blank spaces follow:

- |                |                |
|----------------|----------------|
| (1) New Jersey | (2) The Jordan |
| Turkey and     | Galilee        |
| Mesopotamia    | Dead Sea       |
| East           | (3) Joppa      |
| Egypt          | (4) Farming    |
| West           | Grazing        |
| Mediterranean  |                |

For other occupations, see list contained in paragraph entitled *Other Occupations* on page 18 in the pupils' book.

(5) Carpenter	(7) Joseph
(6) Nazareth	Mary
Sea of Galilee	Four
Mud	Two
Poorly	(8) Home
Other furnishings	Six
may include:	Synagogue school
Mats	Stories of Hebrew
Lamp	leaders and rulers
Bins for storing	Meaning of religious
food	rites and ceremonies
Chest for heirlooms	Hebrew law
Cooking utensils	
Bread	

2. *Test No. II.* Completion. This test is based upon the pupils' memorization of the poem, "O Son of Man." The correct words for the blank spaces are as follows:

Line	Line
1 Man, known	5. Workman, fulfill
2. Work, home	6. Daily, Father's
3. Sacredness, common	7. Duty's, call
4. Day	8. Fuller, work

Follow the same suggestion for correcting this test, as given for Test No. I. When the checking has been completed, help the pupils to determine their scores. The scores for Tests Nos. I and II may be added together to get the final score for the day's work. Encourage the pupils to memorize the poem before the next session if they have not already done so.

3. The question—What does this poem mean? As a conclusion to the day's work, discuss this question and help the pupils to arrive at a clear-cut comprehension of this poem. Their reactions may be written in the spaces found on page 40 in their books.

## PART II

### JESUS DISCOVERING HIS LIFE'S WORK

**Purpose.**—Part II of our study of JESUS AMONG HIS NEIGHBORS is directed toward those early years of his life and ministry when he was discovering how he could best help God, his Father, in his work for a better world, including (1) the elements in Hebrew religious history that affected his final discoveries, (2) his early experience with the doctors on his first visit to Jerusalem at the age of twelve, (3) his baptism and temptation during which his life-work decision was finally made, (4) his experience in Nazareth when he announced his decision, and (5) calling certain men of courage and loyalty to be his helpers. The purpose of Part II is to help the pupils (1) to become aware of all the factors that entered into Jesus' discovery and the significance of his discovery in his immediate life and later ministry, and (2) to find for themselves ways in which a study of Jesus' life at this important point may be helpful to them as they try to relate themselves to the Christian enterprise.

**Procedure.**—Sessions VI to XIII inclusive cover this part of Jesus' life, and present to the pupils a wide range of materials, including stories, pictures, biblical selections, expositions, and poems to accomplish the purpose sought. The pupils are asked to read the material presented in their text, to memorize certain selected passages, and to consider in the light of their own experience problems and questions that have significance in this connection.

For example, in Session VI they are introduced to the question, How does any leader find his place at the head of his cause? How are leaders made? Why is Abraham Lincoln remembered and revered for what he did in the Civil War period of our country's history? Similar questions are raised concerning other revered leaders, such as, Moses, Woodrow Wilson, Florence Nightingale, and finally Jesus. How did he develop his leadership? From this point the pupils are led to study the hopes of Jesus' people in the light of their social background, and to think of Jesus as the product of his times. In this connection the story, "Jesus Among the Doctors," is introduced with certain imaginary detail supplied.

Session VIII deals with the baptism and Session IX with the temptation experience, introducing the pupils to the facts contained in the biblical records. They are led to see the alternatives which Jesus faced, and how he finally chose to worship God and serve him above all else. They are given an opportunity to consider such questions as these:

Suppose that Jesus had yielded to any one of the temptations that came to him, how different would have been the history of his life? the history of Christianity? If he had

(1) Chosen to make a spectacular demonstration of his power?

(2) Decided to lead a revolution and to establish God's kingdom by military force? (This is what the people wanted. What chance would such a revolution have had against the Roman Empire? What would have become of Jesus and his cause?)



How may we follow Jesus' example in meeting the tests that come to us

(1) To gain leadership of a gang by "bullying" the weaker members?

(2) To win the approval of teachers and parents by "showing off"?

(3) To gain favor over friend, playmate or classmate by taking an unfair advantage?

(4) To get something without effort on our part by

a. Cheating in examinations?

b. Talebearing to lay blame on someone else when it really belongs to us?

c. "Getting by" with the least possible effort?

In Session X the pupils find Jesus back in Nazareth telling his family and friends what he had decided to do, and meeting with their violent disapproval and denunciation. The pupils cannot help seeing and feeling the pathos in this situation, and are led to think of it in terms of their own thwarted ideals and plans arrived at in moments of highest enthusiasm for the right. Concrete cases are introduced with questions so that they may consider this experience of Jesus in terms of their own lives.

Sessions XI and XII deal with the question of disciples—*first*, who they were and where they came from, and, *second*, what Jesus expected of them. Modern disciples are incorporated into the discussions in an attempt to help the pupils realize the progressive and varied character of the Christian enterprise. It is to be hoped that they may discover better ways of helping Jesus in his work through the example and inspiration of men and women who have served their world in years past, as well as those

who now labor that we may have a more abundant life. Session XII provides an opportunity for review and testing.

**Materials.**—The following references are cited here for you to draw from, if you care for additional background for this period in Jesus' life:

Bosworth, Edward I., *The Life and Teaching of Jesus*, Chapters VI, VII and VIII.

Case, Shirley Jackson, *Jesus, a New Biography*, Chapter V.

Klausner, Joseph, *Jesus of Nazareth, Third Book*, Sections I, II and III.

Murry, J. Middleton, *Jesus, Man of Genius*, Chapters I–V.

Rall, Harris F., *The History of the New Testament*.

Kent, Charles F., *The Life and Teachings of Jesus*, Sections CXXII, CXXIII, CXXXIII.

## SESSION VI

### THE HOPES OF JESUS' PEOPLE

**Purpose.**—(1) To understand the factors that played about Jesus' early life and led him finally to decide how he could use his life in order to help his people realize their hopes for a better world. (2) To help the pupils to see how Jesus was the natural outgrowth or product of the times into which he was born, and as he gave himself to the solution of great problems in his day, so may children and youth to-day discover ways of following Jesus' example in their own world.

**Procedure.**—1. Begin by raising the question: How does any leader find his place at the head of his cause? How are leaders made? To illustrate, why is Abraham Lincoln remembered and revered for what he did in the Civil War period of our country's history? How did he arrive at his position of leadership? The same question may be raised concerning any other truly great leader, such as Florence Nightingale, Moses or Woodrow Wilson. Why? How did Jesus develop his leadership? At this point be sure that the pupils understand that:

(1) Jesus was keenly aware of the needs of his people, and desired to help them.

(2) Jesus was deeply conscious of his relation to God, and came to think his mission in life to be that of helping God in his work of building a better world.

2. Recall at this time by means of questions interesting and important details concerning the social and religious needs of Jesus' time, and help the pupils to realize:

(1) The almost hopeless condition of the poor and needy, the socially degraded and outcast.

(2) The apparent indifference of the religious leaders to these conditions.

(3) That Jesus belonged to the socially degraded group in Palestine—he was poor and probably often in need. He must have irked painfully under these conditions.

(4) That he had to give himself to the cause of helping his people.

3. Emphasize next the fact that for centuries the Hebrews had been longing for a better day, and for a Saviour. Call upon certain pupils to read aloud

from their text the paragraph: "The division of the Kingdom," "Destruction of Samaria," "The Babylonian exile," "The return to Jerusalem," "Changing fortunes of the Hebrews," "Growth of religious faith," and "Hopes for a better day." Allow discussion at any point where discussion might occur and be sure that the pupils have clearly in mind the *hopes* as they were felt by the Hebrews.

(1) The hope for the return of David's throne, when Israel may rule again among the nations.

(2) The hope for a super-worldly power in which the Day of Jehovah would come suddenly, and the righteous would prosper.

(3) The hope of the suffering servant of Israel. Israel has a mission, not as a great military power, but as the instrument through which God is to be made known to his people and to the world when "justice shall roll down as waters and righteousness as a mighty sea."

4. Stress particularly the final paragraph on page 47, "Jesus and the hopes of his people." He knew the hopes of his people, and early in life began to see himself in relation to these hopes.

5. Conclude the class session by using the first stanza of the hymn, "O Master Workman of the Race," as a prayer.

## SESSION VII

### JESUS AND THE DOCTORS

**Purpose.**—(1) To help the pupils catch something of the meaning that attached to Jesus' visit to Jerusalem: his first introduction to the religious situation of his day, his grasp of the social meanings

of religion, his desire to share in God's work of helping those in need. (2) To lead the pupils to think of their own relation to God's work as they discuss the social implications of religion to-day.

**Procedure.**—1. Begin with questions, such as: Have you ever visited one of the world's great cities, such as New York, or Chicago, or London? Give the pupils an opportunity to describe their experiences, to tell how they prepared for the journey, how they went, what they saw, what they noticed especially, what they enjoyed most, and so on.

2. Imagine Jesus, when just a lad, making his first visit to Jerusalem, the capital of his country and the Holy City of his forefathers. Recall to mind certain details concerning Nazareth, the kind of home he lived in, the religious background of his early training, the thrills of such a journey from Nazareth in Galilee to Jerusalem. Explain that Joseph and Jesus very likely walked all the way—about seventy-five miles—while Mary rode a donkey. Rather a long hike! However, they must have stopped often to rest, and at night they camped out under the warm, friendly sky. And they were not alone, for hundreds of other travelers were on their way to Jerusalem too. No doubt Jesus found many a boy to talk to, or to play with, as they journeyed southward to the Holy City.

3. Why were they going to Jerusalem? Do not go into a detailed explanation of the Passover, but point out that this feast occurred once each year (and is still a very important day for modern Jews) and that all who could arrange to do so, went to Jerusalem to take part in it. It was a week of feasting, fasting and sacrificing, a week of religious

ceremonies dear to the heart of a good Jew, held in commemoration of the release of the Hebrews from Egyptian slavery. Why did Jesus go with his parents? Explain that his going was due to another custom. At the age of twelve Hebrew boys "came under the law"; that is, they assumed from then on responsibility for their own actions, and became in the sight of God and the people true sons of God. Jesus went to Jerusalem with his parents because he was old enough to "come under the law" and assume all the rights and duties of a son of God. Up to that age his parents had been responsible for his actions, but from that age he himself was responsible directly to God for what he felt and did and said.

4. What happened to Jesus in Jerusalem? At this time read or tell the story found on page 48 in the pupils' book. Explain that the story is an enlargement of what may be found in Luke 2, 41-52, with certain imaginary details added to make the meaning clear. Help the pupils to get from this story—

(1) That Jesus saw a great contrast—inconsistency—between the religious ideals of his people and the religious practices of his day.

(2) That he early realized that he might give himself to the task of helping God in the building of a better world, so that justice might roll down as waters, and righteousness as a mighty sea.

5. Note especially the Bible verses quoted here:

(1) "I hate, I despise your feasts. . . ." (Amos 5, 21-24).

(2) "Thou shalt love the Lord thy God. . . ." Deuteronomy 6, 5; (Leviticus 19, 18).

(3) "Wherewith shall I come before the Lord. . . ." (Micah 6. 6-8).

6. Add to these verses several others which Jesus used in his work:

- (1) Luke 4. 16-21,
- (2) Mark 10. 45,
- (3) Matthew 7. 12.

7. Conclude with such questions as these: What lesson did Jesus learn in his first visit to Jerusalem that lasted him throughout life? Why should one show his love for God by being kind and helpful to his neighbors? Can one really love God when he dislikes or even ill-treats foreigners or Negroes or people less fortunate than he is? Give your reasons. What do you think it means to be *religious*? Who is a really religious person?

- (1) One who goes to church every Sunday?
- (2) One who prays every day?
- (3) One who gives money to the church?
- (4) One who has been baptized and has joined the church. Do these four statements describe a truly religious person? Of course you would include them in your description, but would you add any others such as thinking of a religious person as

(5) One who recognizes all people as God's children?

(6) One who enjoys doing things to make others happy?

(7) One who remembers to practice the Golden Rule?

(8) .....

(9) .....

Jesus was discovering these things when he was just a lad. He saw that there was a difference

between religion of the heart and religion expressed in forms and ceremonies. He realized also that the Passover, that he was visiting, caused much suffering, misunderstanding, and strife. He couldn't understand how anyone could ignore the poor and needy that begged for help. He saw at that early age that his God required justice and kindness and loving service to one's fellows above all other things. He spent his life putting this vision into practice.

8. Close with the hymn, "O Master Workman of the Race," sung or used as a prayer.

## SESSION VIII

### JESUS' BAPTISM

**Purpose.**—(1) To help the pupils to appreciate Jesus' experience of being baptized by John the Baptist—his public dedication to the cause of righteousness, and (2) to help them to understand the significance of such a step in their own religious development.

**Procedure.**—1. Spend the first few minutes talking about what have been called "hidden years" of Jesus' life. Give the pupils an opportunity to supply certain imaginary details of Jesus' life from the time when they saw him in the Temple (Chapter VII) until he appears on the banks of the Jordan, one of John the Baptist's audience. Where did he live? How did he earn his living? Who were his friends? Did he ever return to Jerusalem during those eighteen years? What did he do to help other people? And so on. Use these questions to build in the missing story of Jesus' early manhood.



2. Who was John the Baptist? What was he preaching about? Why was he calling the people to repentance? What were they doing that he considered them wicked? What did John the Baptist expect to accomplish? (Refer here to Chapter VI, "The Hopes of Jesus' People.")

3. When Jesus joined the crowd and received baptism from John the Baptist, he announced publicly his decision to give his life to helping other people to learn how to live. He joined himself not only to a band of reformers but to God himself in the cause of righteousness and justice. For years and years he had probably been thinking about taking such a step, but on that day when he listened to the stirring words of the preacher from the wilderness, he saw himself as a leader of God's cause in the world, as one especially chosen by God himself to do a great work. In much the same way all great leaders of noble causes discover their place, see their own powers, dedicate themselves to their work. And what happened to Jesus? He heard God's voice, we are told, saying a verse that Jesus had probably learned when he was a boy and never forgot,

"Thou art my son;

This day have I begotten thee" (Psalms 2. 7).

or as we read it in Matthew 3. 17, "This is my beloved Son, in whom I am well pleased." Jesus knew that day that he and God were coworkers in a great movement that would help people everywhere to live happily and usefully.

4. How may we feel that we have a part in that movement? Give the pupils a chance here to describe their experience joining the church (there

will surely be some in the group who have become members of the church) and being baptized. From the questions they ask and the details they mention you will be able to tell rather accurately what these two experiences have meant to them. Stimulate their thinking by such questions as these: Why is it a good thing to let our friends know that we have decided to follow Jesus' example of right living? How can our friends help or hinder us from carrying out that decision at all times? Is announcing such a decision in public enough to make us true followers of Jesus? What else is needed? How can you show that you are a follower of Jesus? When you receive baptism, what do you promise to do? When you join the church, what do you promise to do? What does it mean to be a member of a church? How may joining the church help us to (1) follow Jesus' example of right living? (2) follow Jesus' example of helping other people? Introduce concrete examples here so that the pupils may see a relation between certain forms which they have experienced and the concrete expression of these forms in their daily lives.

5. Close with this prayer:

O God, we thank thee for Jesus' example of faithfulness to the right. Help us to learn how to live in the right way so that we may at all times help in thy work. Amen.

## SESSION IX

### JESUS CHOOSES THE PATH OF SERVICE

**Purpose.**—To help the pupils to understand that Jesus had to choose not only his life-work, but his

method of doing it, and to realize especially the factors that were responsible for his choice. May they come to appreciate the sterling qualities of character displayed by Jesus in his baptism and temptation experiences, and desire to cultivate those qualities in their own lives so that they may "be strong to meet each test."

**Procedure.**—1. Begin to-day with the content of the lesson itself, asking the pupils to read in unison the verse Luke 2. 52 found at the beginning of Chapter VIII in their books. Discuss briefly the meaning of this verse, bringing out such points as the following:

(1) That Jesus grew up normally, just as other boys grow, and that he had the same physical, mental, and social characteristics as other boys.

(2) That he never forgot his trip to Jerusalem and his visit with the learned men there.

(3) That he cultivated his religious life so that he might know God, and help God in his work.

(4) That he was known and admired by those that knew him.

2. Now proceed with the reading of the lesson story. Read it yourself or call upon members of the group to read it, reviewing, as the reading proceeds, these essential points:

(1) Jesus' occupations and activities during his eighteen years of silence.

(2) The work of John the Baptist—his central preaching, and the response of the people to him.

(3) Jesus' baptism—the dedication of his life to a great and noble cause, and the sense of God's approval that accompanied the act of dedication.

3. Jesus in the desert—the meaning of the forty days spent there in prayer and fasting. If he was to serve God and his fellows—

(1) He would have to deny himself, make up his mind to endure physical sacrifice and suffering, give his best to his work and forget himself.

(2) He would have to win the confidence and recognition of the people slowly, gradually, naturally, not by spectacular demonstrations of supernatural powers, but by relying upon God's help in working according to God's natural laws.

(3) He would think not of gaining earthly power, or of becoming an earthly king who would lead his people to victory in great military campaigns or through daring political movements; he would think only of the true worship of God and seek to lead his fellows into such a relationship with God that justice, love, and righteousness might rule the lives of men in the place of greed, hatred, and strife.

4. Follow the reading and discussion of the story with such questions as the following: What qualities of character did Jesus display in these two great experiences of his life? We may list willingness to be led by John the Baptist, self-forgetfulness in the interest of a great cause. What others? Just suppose that Jesus had yielded to any one of the three temptations that came to him, how different would have been the history of his life? The history of Christianity? If he had

(1) Chosen to make a spectacular demonstration of his power?

(2) Decided to lead a revolution and attempt to establish God's kingdom by military force? (This is what the people wanted.) What chance could

such a revolution have had against the Roman Empire? What would have become of Jesus and his cause?

5. How may we follow Jesus' example in meeting the chance that comes to us.

(1) To gain leadership of a gang by "bullying" the weaker members?

(2) To win the approval of teachers and parents by "showing off"?

(3) To gain favor over some friend, playmate or classmate, by taking an unfair advantage?

(4) To get something without effort on our part by

a. Cheating in examinations?

b. Tale bearing to lay blame on someone else when it really belongs to us?

c. "Getting by" with the least possible effort.

6. *Closing prayer.* Let the pupils read in unison the prayer found on page 64 of their text. Urge them to learn this prayer by heart.

## SESSION X

### ANNOUNCING HIS DECISION TO HIS NEIGHBORS

**Purpose.**—To help the pupils (1) to appreciate Jesus' disappointment over the treatment received at the hands of his family and lifelong friends and neighbors, and his ability to rise above it, (2) to cultivate the strength needed to remain true to their ideals and decisions even in the face of misunderstanding, opposition, and personal disappointment.

**Procedure.** — 1. Begin to-day with the case method as follows: (1) Jane belonged to the Camp

Fire Girls and was anxious to get as many "honors" as she could for various chores. She came home from Camp Fire meeting one day just delighted with her collection of beads for that day, and glowing with pride at the compliments given her by the Guardian. When she showed her beads to her family, and told them what the Guardian had said, her older brother made fun of her, and called the beads "junk." "Anyway," he said, "I can't see how you deserve any of that junk for working around home."

a. What would you have done, if you had been in Jane's place? Become angry? Said something mean to your brother? Gone off by yourself to cry or pout? Told your mother?

b. What is the sensible, the *Christian* thing to do in a case like that?

c. Suppose that you are Jane's brother. Do you think it is fair to make light of Jane's achievements? Why, or why not? How would you feel if Jane made fun of your Boy Scout badges? How should you treat Jane when she comes home delighted with some honor?

(2) Bill had been struggling with his arithmetic for weeks, and had grown discouraged with his low marks. But whenever the teacher took particular pains to help him, Bill would always do his problems correctly. One day he received a mark of 100 on a paper, and he was so happy that he could hardly wait to get home to show the paper to his parents, and then his father only said, "Well, it's about time."

a. Have you ever had an experience like that? What did you do about it?

b. Would Bill try harder than ever from then on to get 100's, or not so hard? Why?

*c.* Do you think that Bill's father said the right thing to Bill? Why, or why not?

(3) A class of boys in the church school complained often because nothing ever happened in the church that was especially interesting to them. They were just about sick of everything, when they got a new teacher. He was great! A big, husky football player. He knew a lot of interesting tricks too, and he could tell the Bible stories in a way that just made the boys listen. He suggested that they organize their class into a club to meet at the church during the week. The boys thought this was a fine idea, and before long each one held some office in the club. But when they asked the church officials for permission to meet in the church on a certain night after school, they were told that they couldn't, for the janitor couldn't be bothered by a lot of boys running around in the church.

*a.* What a blow to the class! Have you ever been in that kind of a situation? How did you get out of it?

*b.* Do you suppose that these boys had a bad reputation with the janitor for something they might have done to him? In this case, what could they do to make things right with him?

*c.* What would you do to "save" the club? Why not hold the meetings at the boys' homes? Do you have any other suggestions? If so, what?

*d.* What do you think of a church that is unwilling to open its doors to a group of boys who want to meet there? What effect will the church's attitude have upon the boys? Upon their attitude toward the church?

2. After you have discussed these cases thoroughly,

or as many as seem to you to be applicable to your group, turn the pupils' attention to the story found on page 65 of this book. Have this story read or told, and make sure that the pupils get its essential points.

(1) Jesus' glowing enthusiasm as he returned to Nazareth with a message for his people.

(2) His faithfulness to the synagogue and its services.

(3) The attitude of the people toward him—their disapproval, which led finally to their rejecting him entirely.

(4) The attitude of his family—their embarrassment and selfish concern, rather than the pride they should have felt for him and the honor they should have given him.

3. Now call attention to the content of Jesus' first sermon and call upon a pupil to repeat the words beginning "The Spirit of the Lord is upon me." What could Jesus do next? He had discovered his life-work and how he was to do it. He had announced his decision to his family and friends. They had rejected him. List here the possible solutions to this situation, then call upon a pupil to read what Jesus actually did, page 70, beginning, "And Jesus returned in the power of the Spirit into Galilee. . . ."

4. In conclusion consider these questions:

(1) How can we overcome disappointment and opposition when our friends ridicule our ideals, stand in our way, or fail to understand us?

(2) What would have happened to Jesus, to his cause if he had let the attitude of the people in Nazareth kill his ideals or thwart his plans?



5. Urge the pupils to memorize the *first sermon* that Jesus preached, and encourage them to think of these words as the theme of Jesus' entire life (Luke 4. 16-19).

## SESSION XI

### JESUS CALLING HIS HELPERS

**Purpose.**—To study (1) the method by which Jesus called his helpers, (2) the kind of men he chose, and (3) the kind of helpers that are needed in the world to-day. It is to be hoped that the pupils will discover ways in which they may be useful in promoting the Christian enterprise.

**Procedure.**—1. Begin to-day with a review of Luke 4. 16-21, as suggested in question No. 1 on page 79, and ask the pupils to consider the different kinds of work which Jesus took upon himself in that declaration.

- (1) Preaching and teaching.
- (2) Helping the sick and the blind.
- (3) Caring for the weak and helpless.
- (4) Showing men the way of God.

2. Help the pupils at this point to realize that Jesus *needed* helpers, if his work was to have a wide influence, or if it was to be successful. Give them in your own words, or call upon one of the pupils; the gist of the first three paragraphs of Chapter XI in their books. Have this material read aloud if you think best. Bring out clearly that Jesus desired above all else to help the common people, those who were oppressed and weighed down with burdens that they could not bear. He was "moved with compassion" for them.

3. What kind of helpers did Jesus need? Discuss this question sufficiently to give the pupils adequate opportunity to sense the importance of Jesus' work, and of being one of Jesus' helpers. What kind of helpers did he choose? Introduce here material from the pupils' book, asking the pupils to read aloud beginning with the paragraph, "Jesus had lived all his life . . .," page 75. As the material is read bring up such questions as these:

(1) Why did Jesus choose most of his helpers from the humble occupations of life? Why did he choose fishermen?

(2) What qualities did Jesus seek in the men he selected? Why?

(3) Would it have been better for his work if Jesus had chosen his disciples from the educated religious leaders of that time? From the well-to-do class? Why? or why not? This question might lead to a discussion as to whether or not Christianity might have gotten under way more successfully if a different type of people had made up its earliest ranks. Do not discourage such a discussion.

Do not lay much stress upon the names of Jesus' disciples. Let the pupils memorize them, if they so desire, but this is quite unimportant compared with the other questions to which their attention should be directed.

4. Emphasize here the point that the Christian enterprise needs more than ever to-day the co-operation of all who profess to follow Jesus, if it is to build a better world. Consider the kinds of work which the followers of Jesus must do in the world to-day, such as

(1) Teaching men and women and children the right way of life.

(2) Promoting physical and mental health and fitness such as is expressed in

a. The American Red Cross.

b. The Near East Relief.

c. Medical missions.

d. Society for the Prevention of Blindness.

e. American Society for the Control of Cancer.

Give the pupils an opportunity to relate any facts they may know connected with the work of these organizations.

(3) Promoting the welfare of women and children expressed in labor laws affecting women, and prohibiting child labor.

(4) Movements for the breakdown of race prejudice and for the spread of friendship among other nations and races.

(5) .....

(6) .....

(7) .....

Make the discussion as concrete as possible, helping the pupils to see not only the benefit of such movements, but especially their relation to them.

5. Who have been some of Jesus' helpers in the world? Turn to the list found in question No. 2, page 79, and as each name is read ask the pupils to mention any facts connected with the person named to illustrate his part in helping the Christian enterprise to build a better world. Ask them to look up in encyclopedias or in their *Book of Knowledge* any unfamiliar names and to report at the next class meeting.

6. How may we be Jesus' helpers? Discuss this

question in the light of the local situation, helping the pupils to see how they too may help—

(1) By doing what they know to be right in everything.

(2) By helping at home and school and church (mention concrete things).

(3) By being kind to strangers, foreigners, people of different race and color.

(4).....

(5).....

7. Close with the verse "In simple trust like theirs who heard." Have this read silently, then aloud in unison or by one of the pupils as a prayer, which may or may not be followed by a teacher's prayer as the situation requires.

## SESSION XII

### THE PATH OF DISCIPLESHIP

**Purpose.**—To help the pupils realize that (1) it has cost *something* in the past for men and women to follow Jesus, especially if they have been able to make any lasting contribution to the kingdom of God, and (2) it will cost them something too. The question is *What?* This session should leave the pupils profoundly appreciative of the labors of those who have worked for a better world, and sincerely desirous of discovering concrete ways in which they too may work.

**Procedure.**—1. Begin to-day with reports on question No. 2, page 79 in the pupils' book. Let the pupils relate any additional facts concerning

the names listed there. Then raise such questions as these:

(1) What did it *cost* Abraham Lincoln to become the great emancipator of the Negroes?

(2) What did it *cost* David Livingstone to give his life "to heal the open sore of the world"?

(3) Raise similar questions concerning the others, bring out clearly the cost in terms of

a. Willingness to assume personal risks, and run great danger.

b. Social disapproval.

c. Great personal sacrifice.

d. ....

e. ....

2. What did Jesus himself say about the path of discipleship? Read to the pupils the quotation from Matthew as translated by Dr. E. G. Goodspeed, and quoted in their text, pages 81-82. When you finish reading, list on the blackboard with the pupils' help the tasks as outlined by Jesus. In this way the pupils may see more clearly just what it meant in the plan of Jesus to be one of his followers. Let them discuss certain points as they come up, for example, whether or not disciples, ancient and modern, should receive "wages" for their work. Why, or why not? Whether or not they should run personal risks to the point of losing reputation and life for the cause. Why, or why not? Whether or not they have a right to involve their families in their risks and in their sacrifices, as in the case of missionaries whose work necessarily deprives their children of educational advantages, and sometimes of health. Why or why not? Discuss as many of these questions as the occasion permits, helping

the pupils to see the *human* side of being a follower of Jesus.

3. What really happened to the earlier followers of Jesus? For an answer to that question call upon pupils to read the paragraph beginning "This was the task of Jesus' followers," page 82 in their book, and closing with the testimony of Paul found in 2 Corinthians 11. 24, 27; 12. 1 as translated by Dr. E. J. Goodspeed and quoted in their book page 83. Then ask the class to read silently, then in unison the three verses of "Faith of our fathers." This may be sung.

4. "Faith of our fathers living still

We will be true to thee till death."

What is meant by the line "Faith of our fathers *living still*"? Give the pupils an opportunity to explain, then help them to see how we are all a part of a great company of disciples who in every age have walked the path of discipleship, who have given their best to the Christian enterprise. Explain the line "We will be true to thee till death." What does this mean? How may we too walk the path of discipleship? Make the answers to this question concrete in terms of a local situation and the pupils' own desire and ability to be disciples.

5. Close with a prayer:

O God, we thank thee for the men and women who have been true followers of Jesus, who have given their best service and even their lives for the building of a better world. Help us to discover ways to help that we may build on their work and do our part toward making this a happier world in which to live. Amen.

## SESSION XIII

## A TIME FOR TESTING AND REVIEW

**Purpose.**—To give the pupils an opportunity to gather and organize the outstanding facts connected with this period of decision and dedication in the life of Jesus.

**Procedure.**—In the pupils' text, Part II, Chapter XIII, are to be found three tests to be used in this session: (1) A true-false test of twenty statements, counting twenty points, (2) a completion test covering certain parts of the passages to be memorized in connection with Part II, and (3) an opportunity for the pupils to express in their own words the central meaning of five phases of the material covered in Part II. You may find it inconvenient to use all three of these tests, but select the one or ones that in your judgment will be the most meaningful to your pupils. The following suggestions are offered here for your guidance in the conduct of this session:

1. **The true-false test.** Be sure that the pupils are equipped with pens or pencils and that they understand the directions. Then give the signal to begin. When they have finished, let them check their answers according to the following key:

- |           |            |            |
|-----------|------------|------------|
| (1) True  | (8) False  | (15) True  |
| (2) True  | (9) True   | (16) True  |
| (3) False | (10) False | (17) True  |
| (4) False | (11) True  | (18) False |
| (5) True  | (12) False | (19) True  |
| (6) True  | (13) False | (20) True  |
| (7) True  | (14) False |            |

Whenever question arises as to the correctness of a statement, be sure that the pupils understand thoroughly whether or not the statement is true or false, and why. Provide ample opportunity for the discussion of each statement so that the pupils may be sure just what each one means. When the checking is completed the final score may be arrived at as follows: Subtract the number *wrong* from the number *right*, then subtract the number unanswered, thus arriving at the final score.

2. *The completion test.* Twenty-five blank spaces occur in this list, the missing words being as follows:

- (1) Master, workman,  
Challenge, tasks.  
Second best.  
Effort true, test.
- (2) Wisdom, stature; favor, God, man.
- (3) Carpenter.
- (4) Rise up, follow thee.
- (5) We will be true to thee.

When the words omitted or missed have been checked, count off one point for every space filled incorrectly or not at all. Add up and subtract this number from twenty-five, giving the final score for this test. Urge the pupils to make a careful mastery of this memory work.

3. *Tell in your own words.* Close the period with this test, giving the pupils an opportunity to read what they have written in answer to the five items called for. Be sure that all understand

(1) What Jesus discovered while in the Temple talking with the doctors.

(2) What he decided while in the desert.



(3) What happened to him in the synagogue in Nazareth.

(4) What kind of work he expected of his disciples.

4. Close the period with the following prayer:

O God, our Father, we thank thee for this chance of coming to know Jesus. We admire his great courage, and we pray that we too may grow strong in order to be true to what we know to be right. Help us, we pray, to find our place in thy work. Amen.

## PART III

### JESUS—HELPER AND TEACHER

**Purpose.**—Thus far we have considered the social background of Jesus' life, the world into which he came, the times that produced him. We have seen how he was led to discover and begin his life-work, and now we come to a study of certain intimate contacts that Jesus had with the people, whom he sought to help. The purpose of Part III is to help the pupils to come to appreciate Jesus as a great Teacher, as one who went about doing good, and trying to show others how they too could be of service to their fellows. From this contact with Jesus it is hoped that the pupils may come to discover Christian ways of meeting the problems of their own daily life.

**Procedure.**—Sessions XIV to XXIV comprise Part III, and deal in detail with certain outstanding features of Jesus' teaching and helping ministry. Sessions XIX, XX, XXI and XXII deal with prayer as the heart of religion, and the secret of Jesus' success, as they discuss such matters as how shall we think of God, for what shall we pray, how may we live our prayers, and how may we learn to talk to God.

Session XIV raises the question, Who is my neighbor? and attempts to answer it not only in terms of Jesus' story of the good Samaritan, but more especially in relation to the pupil's immediate life problems. Session XV points out certain problems involved in finding good in all people, and

gives the pupils a chance to discover Jesus' attitude in this matter. Session XVIII deals with 'Jesus' ministry of helpfulness, and leads the pupils to understand how this ministry has been extended and may be enlarged to help the handicapped people of our time. Session XVII introduces Jesus' classic example in sharing represented in the feeding of the five thousand, and helps the pupils to discover ways of sharing. Session XXIII points the way to happiness through a life of usefulness. Session XXIV provides a time for testing and review.

The method suggested in the development of these problems is largely discussion enriched by reading in the pupils' book, outside investigation, memory passages, and prayers. In practically every session cases from the actual experience of boys and girls have been utilized for the purpose of providing a life-centered and concrete point of departure.

**Materials.**—For further reading in this period of Jesus' life, you are referred to the following:

Bosworth, Edward I., *The Life and Teaching of Jesus*, Chapters XV–XXI.

Kent, C. F., *The Life and Teachings of Jesus*, Sections CXXIX–CXXXVI.

Murry, J. Middleton, *Jesus, Man of Genius*, Part II.

## SESSION XIV

### WHO IS MY NEIGHBOR?

**Purpose.**—To help the pupils to answer for themselves the question, who is my neighbor? and to discover Christian ways of putting their answers into practice.

**Procedure.**—1. Begin by raising the question, *Who is my neighbor?* and ask the pupils to read the list on page 90 of their book, offered in answer to the question. When they have finished reading, have them check the statements that answer the question most correctly.

2. Base the discussion now on the checking according to some such questions as these: Why should we think of members of different races as our neighbors? Negroes, Jews, Chinese, and so on? Why should we consider a person whom we don't like, as a neighbor? For example, if you don't like a certain boy or girl, why should you try to learn to like him or her? Are our neighbors only those who live next door, or who attend our school or church? Why, or why not? What makes a person our neighbor?

3. Have the story of the good Samaritan read or told, then ask such questions as these: Were the Jews and Samaritans neighbors? friends? (Be sure that the pupils understand the racial bitterness that existed between these two groups of people, in order that they may realize the full significance of the story.) Suppose that this story were rewritten to fit modern conditions, as follows:

A certain man was driving along a country road one day, when he saw a car coming toward him at an intersection, the driver failing to observe the stop sign. Both drivers tried to stop but they were not able to until they had collided. The first car was badly damaged and the driver seriously injured, but the second car being much heavier was hardly scratched. Fearing that he might have to pay damages for the accident and a fine for disregarding

the stop sign, the driver of the second car hurried away before anyone could get the license number. In fact, the road was practically deserted, and it was several minutes before another car came along. It too was a big, expensive model with a liveried chauffeur in front, and well-dressed women with their dogs in back, so they drove right on. Two or three cars did the same thing until finally a group of boys and girls returning from school in a nearby town came along. Of course, they stopped more out of curiosity than anything else, but when they saw a man unconscious and near death under the wreckage they were frightened. They didn't know what to do, but they did the best they could—one or two of them drove to the police station in the next town, and the others tried to remove the man from the wreckage. You can imagine their dismay, when they discovered that he was a Negro!

(1) In what ways were they neighbors to the injured man?

(2) What difference should it have made, that he was a Negro? What difference would it have made, if he had been a white man?

(3) Who were the priests and Levites in this story?

(4) Do you know any other modern versions of the good Samaritan story as told by Jesus?

(5) Who is our neighbor?

4. In what ways did Jesus prove to be a neighbor to those in need? Ask the pupils to mention specific instances, and then to write in their books the names of at least three stories they have heard or studied showing how Jesus was a neighbor.

5. How should we treat our neighbors? Jesus

has answered this question for us in many ways, so let us read some of these answers:

(1) Matthew 7. 12. The Golden Rule. Why is this a safe rule to follow in being a good neighbor? Give examples.

(2) Matthew 5. 38-42. Doing more than is expected. Call for examples of going the second mile, giving the cloak also, turning the other cheek. Why should followers of Jesus do more than is expected of them?

(3) Matthew 5. 43-45. Love of enemies. Are people that we dislike our neighbors? Give your reasons. How should we treat them? Are people who don't like us our neighbors? How should we treat them?

(4) Matthew 25. 40. Unto the least. How does being kind and helpful to our neighbors help Jesus in his work? Give examples. At this point discuss concretely in terms of the pupils' own problems those to whom they should be neighbors and how they may be neighbors.

(a) Certain pupils in the church school whom they dislike, and have refused to admit to their social activities.

(b) Members of other races or nations against whom they have developed prejudices that have resulted in unchristian conduct.

(c) Persons whom they have ignored, or failed to help for certain reasons.

Discuss concrete ways of becoming neighbors to those whom they can help. This is the point of this lesson. It will accomplish little to talk about how Jesus was a neighbor unless the pupils themselves actually become neighbors after his example.

6. Close with the poem found on page 91 in the pupil's book—"I would be a friend of all—," and urge the pupils to memorize it. After it has been read conclude the session with a prayer such as the following:

Our Father, we have learned to-day who our neighbors really are (let the pupils fill in here the names of the neighbors discussed)

.....  
 .....  
 .....

Help us to be kind and helpful to them as Jesus was to his neighbors. May we this week remember to (let them fill in here the plans they have made for being neighbors)

.....  
 .....  
 .....

In this way we hope to make these people and ourselves happy. And we will be helping Thee in thy work. Amen.

## SESSION XV

### FINDING GOOD IN ALL PEOPLE

**Purpose.**—To consider the important problem of how to discover true worth in people, how to see good in those with whom we associate even though they differ from us, and we may not care for them. This lesson aims at the characteristic of snobbishness so prevalent among modern Pharisees.

**Procedure.**—The problem is approached by means of three actual incidents observed in typical com-

munities where boys and girls had a chance to demonstrate their skill in seeing true worth in other people. These incidents are used in this connection in order to give the pupils a chance to arrive at certain remedies for snobbishness by studying concrete cases in the light of Jesus' example and teachings.

1. *The speaking contest.* Let the pupils read the incident through carefully and silently, then give them a chance to discuss it, as you raise certain questions:

(1) Do you think that Ellen should have had the prize? Why or why not?

(2) Can you give examples of when members of other races, boys and girls from poor homes, or neighborhoods, orphans, and so on were snubbed, or failed to get their just deserts? What was done about it?

(3) How would you feel in Ellen's place? Have you ever been made to feel unhappy when your work and worth were not recognized? What did you do about it?

2. *The convict's boy.* This case is not so common, yet sufficiently so to be of value in considering the extent to which boys and girls should be discriminated against because of shortcomings in their parents. Discuss this situation by means of such questions as the following:

(1) Why should the boys look down upon Jack? Why should they not look down upon him?

(2) What could the boys in Jack's class or group do to make him less sensitive about his being the son of a convict? What would you do in their places?



3. *Membership in a girl's club.* When the pupils have read this case through, lead them to discuss it through such questions as these:

(1) What do you think of these conditions for membership—especially 1, 2, 5?

(2) Would you be eligible for membership? What conditions could you meet? Not meet?

(3) Would you care to belong to such a club? Why, or why not?

(4) What kinds of girls would be kept from joining such a club, for the reason that they could not meet all the conditions of membership?

4. *Why are people looked down upon?* Read the list of reasons suggested on page 94 in the pupil's book. Have you ever failed to *see good* in anyone, just because you looked down upon him for some of the reasons listed here? Did you really *know* the persons whom you looked down upon? Did you try to get acquainted with them and discover their good points? Perhaps you have been looked down upon and snubbed. How did you feel about it? What did you do to prove your real worth?

5. Jesus was often criticized for associating with people whom others looked down upon. You may read certain such incidents in your Bibles, especially Matthew 9. 10-13.

To show his disapproval of such snobbishness he did certain things which we may read about in the Bible:

(1) Mark 2. 13-14. He chose a despised tax-gatherer to be one of his helpers.

(2) Mark 2. 15-17. He ate with publicans (tax-gatherers) and sinners.

(3) Mark 14. 3-8a. He permitted a woman to anoint his feet with costly ointment.

(4) Luke 18. 10-14. He told a story about a Pharisee and a publican praying in the temple.

These passages may be read and commented upon preparatory to raising the final question: How may we avoid being snobs? Cure ourselves of being snobs? How may we learn to discover true worth in the people we meet from day to day? Those we like? Those we don't like? Those we avoid? Those we look down upon? Those that look down upon us? Those that dislike us? Those that snub us? Let this consideration of these questions be very concrete, dealing with actual experiences in the pupils' lives.

6. In conclusion let the pupils read the quotation from Matthew 7. 1, 3, 5, as translated by Dr. E. G. Goodspeed and quoted on page 98 in their text. Then close with this prayer:

O God, help us to see ourselves as others see us. Help us to see other people as they really are. Help us to discover their real worth. May we never make anyone unhappy by thoughtless or intentional slights or injuries. Help us to practice the Golden Rule so that we may treat other people, and judge other people as we want to be treated and judged. Amen.

## SESSION XVI

### RETURNING GOOD FOR EVIL

**Purpose.**—To help the pupils to learn one of life's most difficult lessons: how to return good for evil. In this session they will be given a chance to see

themselves in a number of situations that call for an answer to this question: Shall I try to get even or shall I return good for the wrong that has been done me? What would Jesus do?

**Procedure.**—1. Begin by reading or telling the story, "It's the Way You Say It," page 99 in the pupils' book, then raise such questions as these: Why did the boys look down on Peter? How did Peter treat them when they slighted him? How did they find out Peter's good qualities? What is the best way to treat people, even though they may be unkind to you?

2. Proceed to question 1, on page 103 of the pupils' book and consider carefully each item listed: How should a follower of Jesus behave when—

- (1) Someone "fouls" him in a game?
- (2) A "foreigner" sits next to him in school?
- (3) Someone takes his rubbers on a rainy day?
- (4) His younger brother destroys a highly prized toy or book?
- (5) When someone he dislikes wants to join his club?
- (6) Someone tries to pick a fight with him?
- (7) He has a chance to do a kindness for someone who has wronged him?
- (8) He discovers that someone has played an unkind trick on him?

3. To throw light on the discussion of these problems call attention to some of Jesus' most important teachings.

- (1) Matthew 7. 1. On judging others.
- (2) Matthew 7. 12. The Golden Rule.
- (3) Matthew 5. 33-39. Turning the other cheek.

(4) Matthew 5. 40-42. Doing more than is expected.

(5) Matthew 5. 43-45. Loving your enemies.

(6) Matthew 5. 46-47. (Refer to question No. 3, Pupils' book.)

4. Jesus' disciples puzzled over the same question. They too wondered how they should treat any who wronged them. One day, Peter came to Jesus with this question: "How many times do I have to forgive people that injure me? Is there a limit to the number of times that I should be expected to forgive my brother? say seven times?"

"Oh, no," said Jesus. "There is no limit. As often as your brother wrongs you, you shall forgive him, even if it is seventy times seven times."

And then he added: "You remind me of a certain king who decided one day to take an inventory of all that his servants owed him. He found one poor servant that owed him a great deal of money, ten thousand talents. The king knew that his servant had no money with which to pay his debt, so he ordered that the servant, his wife and children—everything that he had be sold. In this way the king hoped to get back his ten thousand talents.

The servant was greatly distressed when he heard what the king was planning to do, so he fell down on his face and begged for mercy: "Give me time, O Lord, I will repay thee. Have patience with me."

When the king saw how his servant was suffering, his heart melted, and he forgave his servant.

Now, this same servant decided to take an inventory of what was owing to him, and he found one of his fellow servants that owed him a hundred

shillings. "Pay me what you owe me," he shouted, and grabbing his fellow servant by the throat he choked him.

"Give me time, my good friend. I will repay you. Have patience with me," he gasped, falling on his face.

But the servant, whom the king had forgiven, would not listen to the pleas of his fellow servant, and had him thrown into prison. When the king heard of this he was very sorry, and sent for his servant, saying: "Thou wicked servant, I forgave thee all that debt, because thou besoughtest me; shouldst thou not also have had mercy on thy fellow servant, even as I had mercy on thee?"

5. Conclude with this prayer:

O God, help us to learn to live the prayer, "Forgive us our debts, as we also have forgiven our debtors." May we be as ready to forgive those who wrong us, as we are eager to win forgiveness. Amen.

## SESSION XVII

### TEACHING HOW TO SHARE

**Purpose.**—To help the pupils to realize that *sharing* is even more important than giving, that giving to be truly helpful must be done in the spirit of sharing. It is not our purpose here to emphasize any possible supernatural element in the feeding of the five thousand, but, rather, to point out the value of sharing in that incident. The pupils may be led to see modern situations of which they are a part that call for the spirit of sharing, and may discover definite ways of expressing that spirit.

**Procedure.**—1. Begin by asking a few such questions as, Where does our food come from? What people are involved in seeing that the world is fed? They may think here of farmers, shippers, merchants, food inspectors, and any number of others concerned in this gigantic enterprise. Why is it that we have plenty to eat here in the United States while in certain parts of the world the people are starving, or else are undernourished? Lead them to think of certain specific things such as: (1) We know how to make farm land productive. (2) We have better methods of marketing, transportation, and so on.

2. Because we are better fed, is that any indication that God loves us more than he loves people who live in the Near East, in certain parts of Russia and China? If God loves them, why doesn't he shower them with the food that they need so much? Don't force a point here, but help the pupils to see that God has given us a world capable of providing for our bodily needs. He expects us to get what we need, and to share with others who aren't as well off as we are. If people in certain sections are starving, it is probably due to many causes: their land may not be fertile, they may not know how to farm, their crops may have been destroyed by floods, they may have seasons unfavorable to farming. In any case they have to know how, or be shown how to farm. Recall at this point our discussion (Session II) of farming in Palestine as compared with farming in our own country.

3. Do we have any responsibility toward the hungry people in our world? If so, what is it? Let them introduce at this time any viewpoint that

they may have on this question, adding concrete suggestions whenever you can.

4. Jesus had an interesting experience along this line, and you may read about it in your books, page 105. After the story has been read or told introduce these questions: How do you think that Jesus was able to feed five thousand people with five loaves and two fishes? Turn to page 28 and you may read what is said there about the custom of carrying food about in the pocket of one's cloak. Isn't it quite possible since this was and still is a custom of Palestinian people, that many of them who came to hear Jesus that day might have had food in their pockets? If they had only enough for themselves, isn't it also possible that they would have been selfish about it? It may be that Jesus performed some miracle by which the five loaves and two fishes were multiplied into enough food to feed five thousand people. It may also be that Jesus performed some miracle on the people, instead of on the bread and fishes, which made it necessary for them *to share what they had*, with those who had come without food. If Jesus was a wonder-worker, he could have performed a miracle on the loaves and fishes. If he was the teacher and leader that we know him to be, he certainly did do something to the people that day to make them share. Which would be more difficult? Which would be more like the Jesus whom we have come to love, and desire to follow? In which of these two ways suggested here would the boy's lunch be made more valuable?

5. Read in your Bibles Matthew 25. 34-40, and note carefully verse 40. Consider in this connection

questions (3) and (4) on page 109 in the pupils' book. How are we helping Jesus when we—

Give money to the American Red Cross?

Put money in the Salvation Army kettles at Christmas time?

Subscribe regularly to the church?

Run errands?

Are kind to dumb animals?

Do anything we can to help some one else?

Which is easier, to give money, toys, and other things, or to *share ourselves*? Which is easier, to send money in a missionary collection to help educate the children of Africa, or to be kind and neighborly to the Negroes that attend your school? To send books and toys to a mission in the slums of a great city or to share with the boys and girls in your own home or school? *To do* things for other people, or *to be* kind and courteous and helpful at all times to those that know you best? Think of these lines and explain in your own words what they mean?—

“Not what we give, but what we share,  
For the gift without the giver is bare.”

6. Discuss in conclusion certain ways in which the pupils may share their possessions and themselves in order to be useful workers in God's world.

## SESSION XVIII

### HELPING THE HANDICAPPED

**Purpose.**—To help the pupils (1) discover how Jesus helped the sick and physically handicapped, (2) appreciate the work of those who now share



health with their fellows, and (3) find out ways in which they, the pupils, may help to make this a healthier, happier world.

**Procedure.**—1. Begin with the story of "Jesus Sharing Health," which may either be read or told. Be sure that the pupils realize that Jesus did everything he could to help those who were physically handicapped. Emphasize especially (1) the simple confidence that the people had in him, and (2) his very great desire to help them in every possible way. Avoid lengthy discussion of the supernatural or miraculous element implied in the story. Do not magnify the *means* Jesus used, at the expense of the essential fact—that he helped those who were in physical distress.

2. Introduce next the story of *four* men who shared their health with a sick friend whom they brought to Jesus. Call upon someone to read the story as found in Mark 2. 1-5. Help the pupils to understand and appreciate the fine spirit of the four men who worked together to bring their sick friend to Jesus.

3. Lead next into a discussion of *health* and those who help us to acquire and keep it—*sharers of health*, we may call them. Who are they? At this point help the pupils to list the various sharers of health in their neighborhood—doctors, dentists, nurses, garbage collectors, and so forth. As these persons are mentioned, be sure that the pupils understand in what specific ways each one shares health. Let the pupils exchange any experience that they may have had with any of the persons listed. Refer again to the list in question No. 2 on page 116, and ask the pupils to point out the names of *sharers*

of health in that list. What did Pasteur do for the health of the world? Roentgen, Florence Nightingale, David Livingstone, Clara Barton, Wilfred T. Grenfell? Mention also Madame Curie, Dr. Charles Mayo, and any other physicians, surgeons or nurses of distinction in your locality. What of the institutions that share health? Ask the pupils to mention any in your city or town, such as hospitals, visiting nurses associations, baby clinics and clinics for special kinds of diseases, and so forth. Give the pupils an opportunity to mention any facts that they may know concerning the work and influence of those agencies.

4. As an outgrowth of this discussion the following should be made clear.

(1) That Jesus was tremendously interested in the physical welfare of his people, and eager to do all in his power to help them overcome physical handicaps.

(2) That one of the most outstanding phases of the Christian enterprise has been its emphasis upon health—how to keep physically fit. This emphasis has been expressed in

*a.* The study and development of science, particularly those branches that provide a better understanding of the human body and how it works.

*b.* The training of doctors and nurses who have devoted their lives to their work so that mankind may be as free as possible from the suffering caused by physical handicaps.

*c.* The organization of certain movements and the establishment of certain institutions for the

purpose of sharing health, such as hospitals, clinics, and societies for the prevention and control of certain diseases.

(3) That it is not our problem to explain *how* Jesus helped the sick in his day, but to appreciate the fact that he did whatever he could for them with the means that were available to him, and for that reason as well as for the help of those who need.

(4) We must discover ways in which we too may share health in our own day, making use of all the means that are available to us through the development of medical science.

5. How may we share health? We have seen how Jesus did all he could to help those in need of physical relief, how four men co-operated to bring a sick friend to Jesus, and how many men and women to-day use their training and ability to help us keep well, and to help us get well, whenever we are sick. Now what can we do to share health? This question, like every other one raised thus far in connection with any conduct implication in these lessons, must be answered in the light of the local community, the needs of the pupils, and their ability to engage in a health-sharing enterprise. What can your pupils do?

6. Conclude with the following poem which may be used many times during subsequent class sessions and which may be used as a hymn:

“Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear thy voice, O Son of man!

"O Master, from the mountain side,  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
O tread the city's streets again.

"Till sons of men shall learn thy love,  
And follow where thy feet have trod:  
Till, glorious from thy heaven above,  
Shall come the city of our God."<sup>1</sup>

—*Frank Mason North.*

## SESSION XIX

### TO WHOM SHALL WE PRAY?

**Purpose.**—To help the pupils to consider the importance of their idea of God in learning how to pray successfully, and to aid them in coming to think of God in ways thoroughly consistent with their world as they know it.

**Procedure.**—1. Begin by such questions as these: Have you ever tried to think of what God is like? Have you ever wondered where he is, what he does, and how he looks? Perhaps you have asked your father or your teacher such questions as these: What does God look like? Where does he live? What does he do? Many other boys and girls have done so too, and on page 119 in your book you will find a list of statements about God made by boys and girls of your own age. Can you find your idea of God in that list? Have each statement read. Permit the pupils to ask questions or make comments, in order that they may be thoroughly interested in the problem before them.

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<sup>1</sup> *The Abingdon Hymnal*, No. 131.

2. How may we come to know God? How do you imagine the boys and girls whose statements are in this list came to think of God in these ways? As in No. 1, 2, 6, 8, 9, and 10? At this point help the pupils to think of God as revealed in the world of nature, people, right living, and beauty.

3. Now read the story of John in the out-of-doors as found on page 120 of the pupils' book. Urge the pupils to ask questions, give personal experiences and comments, bearing on this one source of ideas of God. Stimulate their thinking by such questions as, We may be able to see God in a beautiful sunset or a lovely flower, but is God to be seen in a thunderstorm, a cyclone, or an earthquake? Give your reasons. Do you agree with the statement No. 8 in the list on page 119 that God sends thunderstorms, cyclones, and earthquakes to punish wicked people? Give your reasons. Could such a God be trusted? Why or why not? Do you agree that your world, like John's, is law-abiding, that everything in it happens according to certain laws? Give your reasons. Then, do thunderstorms, cyclones, and earthquakes happen according to certain laws? To punish wicked people? Give the pupils ample time in which to talk this over. Help them to realize that God has no special favorites, that his world is law-abiding, that our part is to understand his laws and learn to the best of our ability to work with them, not against them. Call upon some member of the class to read the poem, "*This Is My Father's World*," Hymnal for American Youth, No. 46, Abingdon Hymnal.

2. There are other ways of coming to know God. At this point have read or told the story of Jerry,

page 122 in the pupils' book. What has God given us? What more should we ask of God than a world in which to live and work, and a chance to live as happily and successfully as possible? Does God give us *things*? Does he show how much he loves us by the number and kind of *things* that he has given us? Give your reasons.

3. What did Jesus teach about God? Call upon someone to read the section 3 in the pupils' book. What did Jesus mean when he said, "He that hath seen me hath seen the Father"? When he said, "God dwells in me"? When he said, "You may do even greater work than I have done"?

4. *What is God like?* After a free discussion of all the materials presented and questions raised during this session, help the pupils to come to two or three definite conclusions concerning God. Do not force your own ideas unduly, or the ideas contained in this course. *Let the pupils think for themselves to the best of their ability.* It is to be hoped that they may rid their minds of any superstitious and unethical concepts of God, and that they may come to think of God—

1. As revealed in his world of nature and people.
2. As found in goodness, truth, and beauty.
3. As law-abiding and dependable.
4. Like Jesus—possessing those qualities that made it possible for Jesus to say, "He that hath seen me hath seen the Father."

5. *For what shall we pray?* We pray as we think of God. If we think of God according to the four suggestions just listed, *for what shall we pray?* Raise this question with sufficient emphasis (1) to

help the pupils to see the relation between the God to whom they pray and the content of their prayers and (2) to prepare the way for the following session.

6. Conclude the class period with a prayer such as the following:

O God, help us to know thee, to find thee in all things, to work with thee in order that we may be happy, and help others to be happy too. Amen.

## SESSION XX

### FOR WHAT SHALL WE PRAY?

**Purpose.**—To help the pupils to discover for what they should pray, and especially to realize that praying is more than asking for things, or for escape from material circumstances.

**Procedure.**—1. For what do you pray? Give the pupils a chance to express informally their answers to this question. Then ask them to read the list of things for which other boys and girls have been known to pray (page 127 in their books). Can you guess what idea of God these boys and girls had? How did they think of God? Is God a magician? Why, or why not should we think of him as a wonder-worker? If God were a magician, could we trust him? Why, or why not? Could God be law-abiding and at the same time a magician? Give your reasons.

2. Follow these questions with the concrete prayer experiences of Mary, Jack, and the others found on page 128 in the pupils' book. Inject questions frequently: How did Mary expect that God would send her new clothes? Why did Jack

ask God, instead of his father, for a motorcycle? If God should give him a motorcycle, how would he be the most likely to do it? What right had Ted to think that God would tell him what to write on his test paper? How could God help Jim? What should Jim ask God to do for him, or help him to do for himself? How could God help Norine to have curly hair or long eyelashes? What right had Norine to make such a prayer? For what should we pray? Do you think that these boys and girls had right ideas about God? about prayer? Why, or why not? Be sure that the pupils have read the paragraph beginning "Just suppose that you want something" (page 129), and the paragraph following.

3. Should we use prayer as a means of getting things that we are unable to get in any other way? Give your reasons. As a means of getting things that might be withheld from us if we didn't pray? Why, or why not? Do you think that we should pray for *things*? Why, or why not? If we do pray for *things*, how shall we pray? (1) By words addressed to a Santa Claus God who is also a magician? (2) By effort of our own to get the things that we should have, and that we need?

A missionary from Africa tells a very interesting story of what happened to him and his family at Christmas time a few years ago. Their food supply was very low. They had only a small amount of corn on hand. For some reason the provisions sent by the Mission Board were delayed, and this man and his wife with their three children faced a dismal and unhappy Christmas—no Christmas tree, no candy, no toys, no turkey—none of the



things that bring joy to American boys and girls at Christmas time.

"Why didn't you ask God to send you food?" I asked.

"Oh, we couldn't do that," he answered. "How could God send us food? We were in the hands of the Mission Board. They were supposed to take care of us, but they had to depend on mail and steamboats and messengers. We were a long way off from the main source of supplies."

"But what did you do?" I asked.

"Well," said he, "toward evening the day before Christmas we saw two travelers coming up the path toward our house. We rejoiced to see them, for they looked like Americans; and we hoped that they would have an extra supply of food. We saw at once that one of them was sick. They were both worn out from a long journey. They had lost their way. They were not Americans as we had supposed, for one was a German newspaper man and the other an English explorer. They looked to us for help. We could see that they needed it. My good wife and I helped the sick man into bed and cared for him as best we could. We had to tell the strangers of our own trouble, and I am glad we did, for the Englishman seemed not the least bit worried, for he said, 'I say, did you ever eat roast monkey?'

"'Roast monkey!' we exclaimed.

"'Yes, roast monkey,' he answered. 'It's better than any turkey you ever ate, better even than roast beef and that's going a long way for an Englishman.'"

"That started something. For very early the

next morning he and I started out hunting for monkeys, and we came home with two beauties. While we were gone, my wife dried the corn, ground it into meal and baked some delicious cakes. Our German friend, rested by his night of good sleep, and our children were not idle either, for they had decorated our little cottage with coconut palm branches—a rather poor imitation for the ‘Tannenbaum’ so dear to our German friend.

“Such a Christmas as that was! A perfect dinner of roast monkey, corn cakes, coconut milk, and ripe bananas! But more than that the joy of making new friends and sharing Christmas with them. We may live through many other Christmas days, but there could never be for us another day like that.”

4. Let us think next of what Jesus said about praying for things. Ask some one to read the section beginning on page 131, “For what, then, shall we pray?” As this is read, help the pupils to realize the importance of the three points summarized in the conclusions, page 132 in their text.

## SESSION XXI

### LIVING OUR PRAYERS—WORKING WITH GOD

**Purpose.**—To help the pupils to discover their part in answering their prayers, and to realize that prayer in its highest form is *co-operation with God*. This is what Jesus meant when he said, “My Father worketh even until now, and I work,” and “The Father abiding in me doeth his works.”

**Procedure.**—1. Begin with the cases described on page 134 of the pupils' book:

(1) Eleanor's prayer for her grandmother. How could God possibly answer Eleanor's prayer without Eleanor's help? Do you think that Eleanor really meant her prayer? How would you point out to her her mistaken idea of prayer?

(2) Alfred's prayer for help in his English. How could God help Alfred? What kind of prayer should Alfred make? Should he pray with words? Should he pray with effort? Have you ever been in Alfred's place? What did you do?

(2) Nan's decision to be a missionary when she grew up. What was wrong with Nan's decision? With Nan's prayer? With Nan's treatment of the people around her? How would you go about it to point these things out to Nan? How could Nan learn to be useful in God's work?

2. What is the best way to get results from prayer? Discuss freely the two suggestions made on page 135 of the pupils' text. Help them to keep in mind the fact that they live in God's world of law and purpose, and that they must keep in continuous harmony if they are to be happy, and that through prayer they may discover more and more about God and his plan for his world, and find out ways of fitting in with that plan.

3. At this point call upon someone to read Jesus' story of the talents, used in this connection as a means of making concrete the fact that God has given to each powers that he must use for his own enrichment. Powers thus used will lead to advancement and growth, but powers, great or small, that are neglected will dwindle until they no longer exist.

4. *Prayer is working with God*, using the powers, the abilities, that he has given us to help him in his work. How may we learn to pray with our lives?

- (1) At home.
- (2) At school, or church.
- (3) In contact with various other agencies in the neighborhood.
- (4) In treatment of other races.
- (5) In the use of money.
- (6) In contact with nature.

Discuss any one of these points in the light of the concrete meaning for the pupils, helping them to find definite ways of *working with God* in the immediate and intimate relationships of life. If desirable, extend the subject into another class session when the pupils may be given an opportunity to discuss their experiences in this form of prayer.

5. How, then, shall we pray? It is to be hoped that the pupils will answer this question by saying that we must think of God in the right way, pray for one thing at a time in the best way we know how, be sincere and humble in our prayers, and, above all, *know* what we pray, so that what we pray with our lips will correspond with what we pray with our lives. Close with the following story:

#### PRAISE YE THE LORD<sup>1</sup>

Lee Poi sat still in the chapel. All the other boys had found their places and were responding.

"Praise ye the Lord!" they sang.

Praise ye the Lord—how?

You see, Lee Poi had had a talk with one of the teachers at Iolani about this very thing. And Lee

<sup>1</sup> Quoted from *Peacemakers*, and used by permission of the publishers, The National Council, Department of Religious Education, New York, 1929.

Poi knew that you couldn't just praise the Lord by making a joyful noise, but you had to praise him by everything you did. It meant that you had to praise him with your two hands and with your two feet, and even with your thinking. But Lee Poi could not praise God with his thinking to-day.

Out beyond the door the Hawaiian sunshine lay softly on the land. Out beyond the land, long, slow curling breakers rolled in from the Pacific. Lee Poi did not have to see them to know they were there. He knew the beaches well.

"Out there," he thought, "out there, 'way beyond those breakers, is America." Then he added fiercely to himself, "But I am an American."

Now that was odd. Lee Poi's father and Lee Poi's oldest brother had been born in China and they were not Americans. But Lee Poi had been born right here in Honolulu, and he was an American. If he wished, he could get on a boat and sail to San Francisco and no one could stop him, in spite of what the little white American boy said.

"Hoe!" he had said. "You're not an American. You're a dirty Chink." Lee Poi closed his eyes. It made him very angry. No wonder he couldn't sing,

*"Bless the Lord, O my soul: and all that is within me, bless his holy name."*

"Americans won't let you people into San Francisco."

"Why not?" Lee Poi asked.

"Because you are dirty. You eat rats."

"We don't eat rats! We're not dirty! I hope I am a Chink! I don't want to be an American!" Lee Poi replied, defiantly.

"Why don't the white Americans like the Chinese?" he asked his teacher later, after the boy had gone.

"Because they don't know them. Your people do some things Americans do not understand, and until they do understand they probably will always be suspicious."

Now, Lee Poi had been proud of being an American because most boys are proud of the country where they were born. And Hawaii belongs to America. He liked to sing "My country, 'tis of thee," and he saluted the flag more smartly than any of his classmates. But to-day he did not feel proud.

"America is for the whites," he thought.

And then came another thought.

"Maybe I can do something for the Chinese, so Americans can get to know us. That white boy said Chinese are dirty and eat rats. I have heard my father speak of how poor some people are in China and how disease comes over the country. America is clean. Honolulu is clean. I wonder if I couldn't help some way."

And suddenly Lee Poi found his place in his book and entered into the responses.

Time passed and Lee Poi graduated with honors from Iolani. Some of the boys went to America to go to the university, but Lee Poi didn't go.

"I'm going to China," he told his father. "I am going back to your city. There are things America can give China—clean streets and public health. Until China gets these things from America, America will never know what China can give her."

"That is very funny talk," said his father, "but you must do as you see best."

"Yes," said Lee Poi, "America just sees the dirt and smells the smells."

"You have never been to China, my son; how do you know this?"

"I am an American," said Lee Poi, smiling, "and I know how the Americans talk about you."

"There is no reverence in this day," said Lee Poi's father, but he spoke with a smile. "If you can stop the sickness and get the people to prepare for the floods, you will do great things for China."

So Lee Poi sailed, and after many years of hard work he became the mayor of his father's town. And in the course of time the streets of that town became noted for their cleanliness and the death-rate became lower. Children learned about hygiene and mothers knew something about the dangers that threatened their babies and how to prevent disease.

"What a fine city you have here!" said an American visitor. "America might well come here to learn from you. But what a task it must have been! Why did you do it?"

"I was praising the Lord in my own way," said Lee Poi; but the American did not know all that lay behind his words.

## SESSION XXII

### LEARNING TO TALK WITH GOD

**Purpose.**—In spite of the obvious emphasis placed upon prayer as conduct and everyday living, it is felt strongly that boys and girls should under-

stand as early as possible the *mechanics* of spoken prayer. For this reason the present plan is suggested to guide the teacher in making clear to the pupils certain essential elements in the spoken prayer, and how these elements should be handled. We shall consider here such things as how to address God, how to organize and phrase one's thoughts, the relation of posture to prayer, how to end one's prayer.

**Procedure.**—1. Begin somewhat as follows: During the last few days we have been talking about how to pray. Why is it important that we think clearly and in the right way about God? What did we decide that God is like? What does God have to do with our prayers? What part have we in answering our prayers? What part has God in answering our prayers? When we say that we pray with our lives, what do we mean? Give examples.

2. Much of the time we pray just as we talk—with words—and whenever we go to public worship services we hear or say prayers with words. It is important, then, that we know how to pray to God by talking. How would you like to talk to God in this way to-day? At this point explain your plan of having each member of the class write out a prayer, just as though he were talking. Give as many directions as your group seems to need, but as far as possible leave the pupils free to write their own prayers according to their own individual ideas.

3. When they have finished their writing, call upon two or three pupils to read their prayers, then raise such questions as these: How should we



address God in our prayer? Help them to see the wide range of possibilities here, such as

Our Father	Oh God, our Father
Our heavenly Father	Dear God
Our Father who art in Heaven	Dear Jesus
Dear Father	Master
Oh God	

It is not necessary to raise at this time technical theological questions as to whether we should pray to God, or Jesus, and as to whether we should pray only to God, and never to Jesus. If the pupils have received any benefit from the previous discussions, they will very likely decide that prayer should be addressed to God in terms that best describe his nature and work. Some may prefer to address God as Father, others as God. In any case make sure that God is thought of in the highest religious and ethical terms of which the class is capable.

4. What shall we pray for? We have discussed this question very thoroughly, but in writing a prayer, it becomes very important, for spoken prayers are likely to be careless, poorly thought out, and quite meaningless. How many main ideas should be included in one prayer? Should the same prayer include "everything under the sun" or should it deal with only one central thought? In this connection refer the pupils to prayers in their books on pages 11, 64, 147, and call their attention to this question in connection with these prayers. Why is it best to develop only one or two thoughts in the same prayer? (Mention the desirability of brevity, pointedness, emphasis, and attention.)

5. Should we be careful about grammar in mak-

ing prayers? Is it best to use the forms "dost," "doeth," "hast," "wilt," and so forth or the simple forms with which we are most familiar? If the pupils decide in favor of "dost," "doeth," and this polite form of address, give them a chance to practice it.

6. How shall we end our prayer? Is it necessary to use the form "For Jesus' sake," "In Jesus' name," and so forth? Why do we use these forms? Are they used in the prayers found in your book? It is proper to address the prayer to God and when you have finished, to stop without adding anything for further emphasis. We use the term "Amen," but even that may not always be necessary. It is an old Hebrew word meaning "So be it." You can see from its meaning why it is attached to prayers. Would you like to write your prayers over again to take advantage of all the things that we have talked about? If they show any disposition to rewrite their prayer, give them an opportunity to do so, giving individual assistance wherever needed.

7. Why do we bow our heads and close our eyes in prayer? Do you think this is always necessary? Suppose you are by a beautiful lake, and seeing a gorgeous sunset, you are moved to pray. Would you have to close your eyes and bow your head to do so? Many rules have grown up in regard to how we should act during certain kinds of religious exercises, and many times we have strained so hard to observe the rule, that we have forgotten the spirit lying back of it. Many people claim they pray effectively when they kneel, others when they stand erect, or even walk, still others when they sit relaxed. The old Hebrews used to stand with

hands outstretched palms upward; the Mohammedans lie prostrate on the ground, rising to their knees and raising hands over their heads at certain points in their prayer. The Catholic uses a rosary and the Hindu a prayer wheel. *All these forms are only forms*—they are not the prayer. What does Jesus say on this subject? Read in pupil's book, page 140.

### SESSION XXIII

#### SEEKING AND FINDING HAPPINESS

**Purpose.**—To help the pupils to discover that true happiness comes from sharing with others, from helping others to be happy, from giving up those things to which we cling selfishly in order to bring joy to other people. Incidentally, the questions will be raised: Is wealth a blessing or a curse? What obligation do the rich have for the building of a better world? These questions are rather advanced for seventh and eighth-grade pupils, but an elementary discussion of them is not out of place in this connection.

**Procedure.**—1. Begin to-day with the story of the rich young ruler as told in the pupils' book. You may read it to the group, or let members of the class read it aloud, or have it read silently in preparation for certain questions to be raised later. Be sure that the pupils understand the characteristics and qualities of the young man seeking happiness, and help them to see his nature in contrast to Jesus. It is understood that the setting of the story as contained in the first few paragraphs is entirely imaginary.

2. After the reading proceed to certain questions:

(1) Why was the Prince unhappy? What more than he had did he want? How did he expect that Jesus would help him?

(2) What do you think of the advice that Jesus gave him? Do you think that Jesus really wanted the Prince to become poor before he could be one of his followers? If not, what did Jesus really want?

(3) Is being rich a blessing or a curse? Give your reasons. In what ways can being rich be a blessing? Be a curse? Can you give any examples?

(4) Think of certain definite ways in which this Prince might have helped Jesus in his work? How would he have gained his own happiness in this way?

(5) What can you tell about the work of certain wealthy men for the good of humanity? What do you know about the following men as philanthropists?—

Henry Ford

Russel Colgate

John D. Rockefeller, Jr.

Samuel Insull

Julius Rosenwald

Do you think that they could do more good if they paid their employees a higher wage, and provided better working conditions and regular employment? What does a rich man owe to humanity? How may he secure his greatest happiness and peace of mind?

3. Refer the pupils to question 6 on page 147 in their books. When they have read the verse, Matthew 16. 26, ask them to check the meaning, then discuss in closing these questions:

(1) Which gives you the greatest pleasure, giving your parents a gift or receiving one from them? Giving or receiving? Jesus said, "It is more blessed to give than to receive." Why is this true?

(2) Does having a great many *things* make one happy? having everything you want? Why, or why not? What things do you possess? Do you ever share your bicycle, skates, books, and so on with others? Do you ever beg your parents for more *things*? Why?

4. Jesus lived among people who wanted *things* too. They didn't have many things, but some had more than others. Jesus taught that having many things, everything that one desired was likely to make one unhappy, discontented, selfish, greedy. He said something very beautiful on this subject one day. You may read it in Matthew 6. 25, 26, 28, 29, 33 as quoted on page 141 in your books.

5. Let us think of the closing verse, "Seek ye first his kingdom and his righteousness." What did Jesus mean in this verse? By his other statements and by his life we are led to think that he meant—

(1) Doing good at all times.

(2) Being unselfish.

(3) Finding joy in *being* rather than *having*.

(4) Not worrying.

(5) Helping other people.

"And all these things shall be added unto you." This is the way to true happiness.

6. Close with the prayer in the pupils' book, page 147, which may be read in unison.

## SESSION XXIV

### A TIME FOR TESTING AND REVIEW

**Purpose.**—(1) To give the pupils an opportunity to show in an objective way what they have gained

through this study of the *teaching* and *helping* ministry of Jesus, and (2) to give you an opportunity to discover the points of strength and weakness in their mastery as well as in your teaching. This session will provide a summary of the major teachings of Part III.

**Procedure.**—Administer each test, taking care that the pupils work independently. When they have finished Test No. 1, discuss their *checks* on the sayings of Jesus, comparing them with what are offered here as the *best* explanations for each saying.

#### KEY TO TEST NO. 1

Saying	Statement
1.....	(2)
2.....	(1)
3.....	(2)
4.....	(2)
5.....	(3)
6.....	(3)
7.....	(2)
8.....	(3)
9.....	(2)
10.....	(1)

#### KEY TO TEST NO. 2

Situation	What a follower of Jesus would do
1.....	(3)
2.....	(2)
3.....	(1)
4.....	(3)
5.....	(3)

## KEY TO TEST No. 2, cont.

Situation	What a follower of Jesus would do
6.....	(2)
7.....	(1)
8.....	(2)
9.....	(1)
10.....	(2)

Do not discourage discussion as the pupils check their answers to the tests. Whenever differences of opinion occur, cite references to chapters in the pupils' book or to biblical selections that may throw light on the problem. Be sure that the pupils understand fully the correct answers to the question.

Conclude the session with the consideration of the two questions raised on page 153 in the pupils' text: When do you have the greatest difficulty to be a follower of Jesus? When is it most difficult to do what Jesus would do, if he were in your place? Give the pupils a chance to express their ideas on these questions, and to list their answers in the space provided in their books, page 153. Close with the prayer also on that page.

## PART IV

### JESUS—THE SUFFERING SERVANT

**Purpose.**—We come now to the closing incidents of Jesus' life. We have seen him in the flush of young manhood starting out on his great work, at the height of his power winning followers to his cause, and in the growing cloud of uncertainty and suspicion that overshadowed his latter days. We find him now entering upon his last week, undaunted by the impending danger, and unmoved, except for their safety, by the fears of his disciples. Our purpose here is to help the boys and girls to see Jesus as the suffering servant of his people, giving his life in order that his cause might be justified, and marking out a path of service that we too must walk, if we would be true disciples.

**Procedure.**—Session XXV, "Who Shall be First?" deals with the problem of who shall be first in the Kingdom and sets forth the law of service as taught and lived by Jesus. Session XXVI reveals Jesus as the humble servant of the people recognized and lauded as the Chosen One of God, as he entered the Holy City at the beginning of Passover week. In Session XXVII Jesus is seen openly inviting the hostility of the religious leaders as he cleanses the Temple, and says, "My house shall be called a house of prayer for all the nations but ye have made it a den of robbers." This experience bears fruit in Session XXVIII, when he is seen in open conflict with the religious leaders, the victim of their at-



tempts to trap him in theological disputes. Session XXX brings Jesus' life to a tragic end, sacrificed to the blind hate of his enemies, and given as an example for all time of the supreme price to be paid for unswerving loyalty to what one believes to be right. In these sessions the pupils see Jesus in the last few hours of his life, eating the Passover supper with his disciples, in the Garden of Gethsemane, on trial before the high priest and Pilate, and finally crucified by the Roman soldiers. Session XXXI shows Jesus triumphant, as his cause goes marching on to the goal toward which he started it during his earthly ministry. The pupils are led to see him at work in his world and to find themselves as a part of his great enterprise. Session XXXII closes the course with a challenge to the pupils to discover ways of telling others the story of Jesus.

**Materials.**—For your own enrichment you may consult the following: Bosworth, Edward I., *The Life and Teaching of Jesus*, Chapters XXVIII-XXXVIII.

Kent, Charles F., *The Life and Teachings of Jesus*, Sections XLVII-CXLV.

Murray, I. Middleton, *Jesus, Man of Genius*, Part III.

Klausner, Joseph, *Jesus of Nazareth*, Sixth and Seventh Books.

## SESSION XXV

### WHO SHALL BE FIRST?

**Purpose.**—To help the pupils (1) to find in Jesus an example of unselfish living, devoted to the

service of his fellows; (2) to realize that true greatness is achieved through deeds of loving kindness done humbly and sincerely out of a desire to help one's fellows.

**Procedure.**—1. Begin somewhat as follows: Can you name one or two of the outstanding men or women in your city (or town or village)? Several names will be mentioned, and there may be some disagreement as to the greatness of the persons mentioned. What makes these people—this man or this woman—outstanding? Is it because they possess wealth, hold prominent political or professional positions, have fine houses? Why are they considered great?

2. The variety of answers which such questions will provoke will open the way for a more general question: *What makes any one really great?* List the items mentioned by the pupils, and your list will include very likely—

Having money  
Being elected President  
Being a minister of a church  
Being principal of a school  
Having a fine home

.....  
.....  
.....

According to these items, was Jesus a great man? What did he have to say on the subject of greatness? Call attention to the material in the pupils' book, page 156, and ask one of the pupils to describe the conversation that Jesus had with James and John.

Then ask such questions as these: What examples of greatness did Jesus give his disciples during the months that they had been working together? What did he do to help them understand how true greatness was to be reached? Why did they misunderstand him? Why was it hard for them to realize that Jesus was not going to establish an earthly kingdom? Could Jesus have established an earthly kingdom? Give your reasons, and be sure that you give them in the light of the political and social conditions of that time.

4. Do you suppose that Jesus fully understood, when he began his work, that his preaching and teaching would place him in constant danger? Give your reasons. Do you think that his disciples realized to what risks and dangers being a follower of Jesus would bring them? Give your reasons.

5. Read in your Bibles Mark 10. 44-45, then turn to your books page 158 and examine carefully the list of ways to become great. Add the ways that seem to you to be best in the light of Jesus' law of service.

6. We began to-day by talking about the *great* people in our neighborhoods, and we mentioned certain reasons why these people are called great. We asked then whether Jesus could be considered great. Let us ask the question again that we asked earlier, "*What makes anyone really great?*" Is greatness only or ever a matter of having money, holding position, having a fine education or living in a fine home? Is not greatness always measured by what you do to help your neighbor, your friends, your world? We talked several weeks ago about men and women who have been Jesus' helpers.

Most of these people have been poor in money and often were not highly thought of by their times. But why do we remember them to-day? Why do we remember and honor Abraham Lincoln? Florence Nightingale? Frances Willard? Doctor Grenfell? David Livingstone? Jesus? These people all forgot themselves and became the servants of those whom they desired to help.

7. How may we practice the law of service? Discuss in detail the pupils' reactions to this question and help them to see its bearing on their daily lives. Conclude with the following prayer:

Our Father, help us to learn to live according to the law of service which Jesus gave to his disciples. (Let the pupils suggest here specific ways by which they may make this prayer effective in their conduct.)

.....  
 .....  
 .....

Amen.

## SESSION XXVI

### HOSANNA TO THE KING!

**Purpose.**—Let the pupils see in Jesus' triumphal entering into Jerusalem how this incident revealed him as the humble servant of the common people who saw in him the Chosen One of God. They had heard his teachings, had seen his good works, and had found comfort and hope in his ministry, and they showed their loyalty by proclaiming him king.

**Procedure.**—Begin by a brief review of certain phases of Jesus' character emphasized in previous

class sessions, as a background for a more complete appreciation of the present incident. How did Jesus discover the way in which he could best help God in his work? Call upon certain pupils to relate the story of Jesus' visit to Jerusalem at the age of twelve and of his baptism and temptation. Ask someone to describe briefly the social conditions of that day, which awakened within Jesus a desire to help his fellows. What kind of help did the people need? What kind of help did Jesus give them? Would it have been possible, in light of all the conditions, for Jesus to set up an earthly kingdom? Give your reasons. Would this have proved a greater help to the people than what Jesus did do for them? Why, or why not?

2. Why did Jesus and his disciples go to Jerusalem? Why was it dangerous for them to go? Why did the religious leaders of that day oppose Jesus? Let some pupil tell the story of Jesus' stay in Jericho. Why was he criticized for staying in the home of Zacchæus?

3. Call upon someone to tell or read the story of Jesus' entrance into Jerusalem. What kinds of people came to see and hear Jesus? Why did he appeal to the poor and needy? Why was Jesus hailed as king?

4. In the preceding session we discussed Jesus' law of service and especially the way in which Jesus himself practiced it. Repeat Mark 10. 44-45. Explain how Jesus became great through his service to his people. Was his entrance into Jerusalem a contradiction of his law of service? Why, or why not? If not, how might it have contradicted his law of service?

5. Jesus' entire ministry is reflected in the manner of his coming to Jerusalem—a humble, unselfish servant of his fellows. Jesus requires this spirit in his followers to-day. Do you think it is to be found? At what points is this spirit most lacking? Most in evidence? To make these questions clear, let us consider certain ways in which the spirit of Jesus expresses itself to-day.

(1) Do you think that the followers of Jesus should do their good works for show; such as, giving money to some fund for charity in order to have their names put in the paper or read over the radio? What does Jesus have to say about this? Read Matthew 6. 1-4.

(2) Do you think that the followers of Jesus should fight with their enemies and get even by returning evil for evil? What does Jesus say about this? Read Matthew 5. 38-42.

(3) How should followers of Jesus treat those in need of help? Tell the story found in Luke 10. 25-37 (The Good Samaritan).

(4) How should followers of Jesus treat children—give them a chance to grow up happily, or blight their lives through child labor, and by keeping from them the things they need? Read Mark 10. 13-16; and tell in your own words what it means. Matthew 10. 42 and 18. 6 might also be read.

6. Conclude the class period with this discussion and with this final question: At what points in our daily lives do we need to practice Jesus' law of service? Give them an opportunity to discuss concrete plans in response to this question, and then close with this prayer:

We thank thee, O God, for Jesus' humble life of

service. We pray that we may have the courage to do all our good works free from show or the hope of reward. May we remember always the simplicity of Jesus' life and strive to learn ways of living after his example. Amen.

## SESSION XXVII

### CLEANSING GOD'S HOUSE

**Purpose.**—(1) To appreciate the vigor of Jesus' character in dealing with a bad situation that needed improving; (2) to admire and emulate his qualities of forcefulness, courage, and bravery in combating evil; and (3) to study Jesus' statement, "Is it not written, My house shall be called a house of prayer for all the nations! but ye have made it a den of robbers?"

**Procedure.**—1. Begin by considering such questions as these: What are churches for? Should they ever be used for buying and selling merchandise? Give your reasons. What would Jesus do if he were to walk into a church bazaar? Or into a bunco party held to raise money for the church? Or into a church carnival or minstrel show?

2. To answer these questions we have to know what Jesus did when he visited the Temple in Jerusalem. Call upon a pupil to describe how the Temple courts must have appeared to Jesus. Recall the story, "Jesus and the Doctors." Why did he feel that the Temple was being desecrated? What did he do? Do you think that he should have driven out all the merchants and money-changers? Give your reasons.

3. What effect did his act have upon the Temple

officials? Why did they object to what he did? Why did they fear Jesus? Do you think that Jesus should have invited trouble by cleansing the Temple? What right had he to do what he did? Would it have been better if he had gone to the Temple officials with a protest? Would it have been better if he had sought to win their friendship and co-operation instead of making them angry? Give your reasons. Would he have accomplished more in the long run by working with the Temple officials rather than against them? Why, or why not? Would it have been possible for Jesus to work with the Temple officials? Why, or why not? Under most conditions is it wise to use the methods of revolution that Jesus used in this case? Why, or why not? Are there ever exceptions?

4. When Jesus said, "My house shall be called a house of prayer for all the nations," what did he mean? How did the presence of merchants and money-changers in the Temple courts destroy the Temple as a house of prayer? Jesus was greatly pained when he saw the Temple being desecrated. What would be his attitude toward certain conditions in some churches to-day?

(1) A boys' class that carved initials on the piano and on the chairs in the classroom.

(2) A group of Sunday-school pupils that drew pictures and wrote names, poetry and so on in the hymn books.

(3) The "jazz" songs that are sung in many Sunday schools, accompanied by noisy, "jazz" orchestras.

(4) The ugly pictures sometimes found on walls in Sunday-school rooms illustrating his own life,



and picturing himself in ways that he would scarcely recognize as his own features.

(5) Dirty and unsanitary conditions in the church. How may your church be made a "house of prayer"? What can you do to help? Make the discussion of these questions sufficiently concrete to lead to some activity on the part of the pupils toward making their classroom, if that is as far as they can go, a place of which Jesus would approve. Just suppose that you do decide to make certain changes. Will the older people help or hinder? Give your reasons.

In a certain city a seventh-grade class in week-day religious education met in a very unattractive church-basement room. The teacher and pupils talked over ways of improving the conditions and decided first of all to remove from the wall two large pictures of a man and woman. The pictures were yellow with age and were most unattractive, and not in the least inspiring to the pupils. The pupils met with violent opposition, however, for the man and woman in the pictures had been very active in the church twenty-five or thirty years before, and their relatives were still very prominent and influential. The pictures had to remain! In such a situation how would you have acted? What would you have done to get a more attractive type of picture for your room? Would your difficulty make you appreciate Jesus' cleansing the Temple? In what ways?

5. Close with prayer:

O God, we admire the bravery and courage of Jesus. Help us to be strong to take risks and face dangers for the right. Amen.

## SESSION XXVIII

## IN TROUBLE WITH TEMPLE OFFICIALS

**Purpose.**—To help the pupils understand the reasons why Jesus was not approved of by the religious leaders of his day, and why they desired to put him out of their way. Jesus' method of dealing with them may be considered too.

**Procedure.**—1. Jesus seems to be in trouble. Why were the religious leaders disturbed about his cleansing of the Temple? Can you mention any other things that they held against him? You may read in your Bibles:

Matthew 9. 10-13. He mingled with publicans and sinners.

Luke 19. 1-10. He was entertained by Zacchæus, a publican.

Mark 2. 5-9. He was called a blasphemer for claiming to have power to help the sick and lame.

Mark 2. 23-24. He was taken to task for picking grain on the Sabbath day. Read also Mark 2. 27. Because of his good works among the needy, and because of his teaching which brought help and comfort to them, he was popular among the multitude, who looked to him as their leader. The religious leaders feared his power. Why?

2. Read in the pupils' book, page 170, describing the controversy which Jesus had with these men, who were bound to get rid of him. How did Jesus deal with them? Could he have used a better method? If so, what? Suppose that he had undertaken to pacify the priests, to take back all that he had said and done. Would that have been best for

his sure safety? For the good of his cause? Give your reasons.

3. Note especially the question concerning the greatest commandment asked by one of the scribes. See Luke 10. 25-37, in which we are given the story of the good Samaritan with which Jesus illustrated these commandments. Refer to Session XVI and introduce any special features of that discussion that may throw light upon the immediate situation. Do you imagine that the scribe could ever join with his associates, after the story, in denouncing Jesus? Why, or why not?

4. What was Jesus' chief complaint against the religious leaders of his day?

5. Read Matthew 23. 37. What does this verse mean, "Which killed the prophets, and stoneth them that are sent"? What could Jesus have done for Jerusalem, if he had been given a chance?

6. Toward what end was Jesus moving? How could he have kept out of trouble? Should he have tried to keep out of trouble? Give your reasons.

7. Closing prayer:

O God, help us to be loyal to Jesus, our leader. Help us to live in such a way as to bring honor to his name. May we prove at all times true disciples, especially when his enemies threaten his cause. Amen.

## SESSION XXIX

### THE GATHERING DARKNESS

**Purpose.**—To help the pupils appreciate the various factors that entered into Jesus' last night: his farewell meal with his disciples, washing their

feet, discovering Judas' unfaithfulness, Jesus' prayer in the garden, the failure of his disciples to watch with him, and finally the betrayal and arrest. As these incidents are discussed, may the pupils realize the matchless beauty of Jesus' life and service, and resolve to be faithful followers of his, even unto making personal sacrifices and facing personal danger.

**Procedure.**—Do not dwell unduly on the tragic details of the closing incidents of Jesus' life to the point of making the pupils morbidly unhappy, but throughout the session and the one that follows help them to see Jesus as brave and strong, as devoted and loyal to his task, as humanly interested in the welfare of his disciples.

1. Call upon a pupil to read the story of the last meal, ending with Jesus' command that they eat and drink in memory of him. Introduce discussion here concerning the preparation of the meal, the necessity for secrecy in their plans, and, finally, the meaning of their meal together. Do not concern yourself with any of the difficult theological interpretations of this incident. It will be sufficient to point out to your pupils that in eating the bread and drinking the wine with Jesus that night the disciples were pledging themselves to complete partnership in his work. They were promising him to carry forward his plans, even if it meant that they too should suffer. Explain, further, that the communion service, or the sacrament of the Lord's Supper, as held in our churches to-day, provides an opportunity for Jesus' followers to pledge their co-operation in his work, and to share in his program for a better world. If members of

the class have participated in such a service, ask them to give their own reactions to it. If they have queer ideas concerning it, try to correct them. Do not let such a condition as this exist! A twelve-year-old boy was taken by his teacher to communion. After the service was over he made a grimace and added, "Ugh—drinking God's blood." This lad had joined the church that very morning, and had been "prepared" by one of the ministers of the church.

2. Link up Jesus' act of washing his disciples' feet with Chapter XXV, "Who Shall be First?" How can one become great? What is a sign of true greatness? When Jesus washed his disciples' feet, what example was he giving them? Ask a pupil to read this incident.

3. Turn now to Jesus' experience in Gethsemane. Call upon one or two of the pupils to read this, emphasizing

(1) Jesus' suffering which resulted in his being able to resign himself to God's plan.

(2) The faithlessness of his disciples who went to sleep instead of watching and praying.

Raise such questions as these: Why did Jesus pray to be spared from the death that he was facing? Would it have been better for Jesus' cause, if he had tried to escape? Why, or why not? When Jesus said, "Nevertheless not my will, but thine be done," what example was he leaving for his followers? Should Jesus' followers be willing to face even death in order to carry forward Jesus' work? Can you give any illustrations of such brave followers. Recall here Chapter XII, "The Path of Discipleship." Call upon a pupil to read Matthew

10. 38, 39, and 42 also 2 Corinthians 11. 24, 27 and 12. 10 as quoted there from Doctor Goodspeed's New Testament (page 80). What does it cost to be one of Jesus' followers?

4. What shall we say of Jesus' disciples that night? What of Judas, who betrayed his Lord? Of Peter, James, and John, who slept when Jesus' life was in danger? Of Peter, who later denied Jesus? (Matthew 26. 69-75). Why did these men, who had been so close to Jesus all those months, prove unfaithful to him when he needed them most? Judas was ambitious. He sought favor with the Temple officials. Peter, James, and John were tired and sleepy—they couldn't stay awake. Peter was afraid that he too might be put to death, if he admitted that he was one of Jesus' followers. We feel very sorry for these men that they were not strong enough to be true to their Master in his final hours. But what do you think of

(1) A boy who is ashamed to have his friends know that he goes to Sunday school?

(2) A girl that always remembers to say her prayers, but is very often unkind to her younger brothers and sisters?

(3) A girl that promised to pay so much each Sunday toward a missionary project on which her class was working, but used the money instead for movies and candy?

5. Jesus was betrayed by Judas into the hands of his enemies; he was led away to be tried and finally put to death. What do you think of Jesus now? What about him stands out most clearly in your mind? What do you admire most in him? In

what ways would you find it *easy* to follow him?  
*hard* to follow him?

6. Conclude with a prayer in which the pupils will be given an opportunity to express these ideas, as follows:

O God, we are thankful for the life and example of Jesus. We admire him in so many ways, for his (admit pupil suggestions)

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Help us, O God, to follow him every day, and may we never prove disloyal to him in thought, word or deed. Amen.

### SESSION XXX

#### THE TRAGEDY OF THE AGES

**Purpose.**—Rather than to study each detail of Jesus' last night, we shall consider it as a whole (1) his Last Supper with his disciples, (2) in the garden, (3) his tragic end, our purpose being merely to let the facts as presented speak for themselves as they portray the suffering servant meeting the great crisis of his life. To show Jesus "lifted up" is the objective, and the details are added only to give color and setting to the tragedy of the ages.

**Procedure.**—The method suggested for this session is that of story, intermingled with worship. A minimum of discussion will be introduced, so that nothing may mar the continuity of the story. Call upon certain pupils to tell the episodes leading up to Chapter XXIX in the pupils' book.

1. The conversation between Jesus and his disciples on the way to Jerusalem, and the law of service.
2. The triumphal entry into Jerusalem.
3. The difficulty between Jesus and the Temple officers.
4. The plot with Judas.

If you can tell well the stories contained in Chapter XXX, do so; otherwise read them with sufficient feeling to make their spirit impressive to the pupils. Help them to catch the pathos of that last meal, the sad expectancy of farewell, and to feel the awful *aloneness* of Jesus in the garden of Gethsemane, and the triumph of his prayer, "Nevertheless not my will, but thine be done." Help them to enter into the suffering of Jesus' betrayal and arrest, and to feel the injustice of his trial. Help them to appreciate the tragedy of his death.

The conduct values that need special emphasis are to be found in:

1. Jesus' example of the law of service when he washed his disciples' feet following their Last Supper together.
2. The unfaithfulness of Judas, who for thirty pieces of silver betrayed his Master.
3. Jesus' self-abnegation in his Gethsemane prayer, set off with tragic realism by the inability of his three most faithful friends to keep watch "for one little hour."
4. The injustice of Jesus' trial, when a mob gone mad lost all sense of fairness.
5. The weakness of Pontius Pilate in handling the trial, and in giving in to the mob.



6. The mocking and taunting of Jesus' captors and executioners contrasted with his beautiful humility.

7. The tender devotion of the women, and of Joseph of Arimathaea in attending to Jesus' burial.

Conclude with a period of worship for which the following order is suggested:

*Hymn:* I Would Be True, for There Are Those Who Trust Me."

*Scripture Reading:*

"Love is very patient, very kind.

Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful;

Love is never glad when others go wrong, love is gladdened by goodness;

Always slow to expose, always eager to believe the best, always hopeful, always patient."<sup>1</sup>

*Hymn:* "There Is a Green Hill Far Away," using only the refrain as follows:

"Oh, dearly, dearly has he loved,  
And we must love him too,  
And trust in his redeeming love,  
And try his works to do."

*Scripture Reading:* "Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10. 43-45).

*Unison Prayer:* O God, our Father, hold before us this day and every day the vision of Jesus—the

<sup>1</sup> Moffatt, 1 Cor. 13. 4.

humble, self-forgetting servant, who found in thee and thy work a noble task to perform, even though it led him finally to his death. May we too share in his work, as we have already shared in his love. May we find thee as we seek to follow the path which Jesus trod, even though that path may end in costly sacrifice. Amen.

## SESSION XXXI

### THE ABIDING CHRIST

**Purpose.**—To help the pupils realize that Jesus lives, that his work is going on, that he depends upon the co-operation of every follower to make it succeed, toward the end that the kingdom of God may be established on the earth. To help them discover ways of helping in this Christian enterprise.

**Procedure.**—1. Begin with a few questions such as these: Why did Jesus' cause seem to have failed? Do you think that he accomplished more with his death than he could possibly have accomplished if he had lived ten or fifteen years longer, and then died a natural death? Give your reasons. Jesus was a martyr to his cause. Is it true that a martyr's death always aids his cause? Why? What did Abraham Lincoln's death accomplish for his cause?

2. Jesus had to depend upon his followers to carry forward his work. What can you tell about their actions during Jesus' last days? You may read in your Bibles:

Mark 10. 35-37. James and John seek prominent places in the kingdom.

Mark 14. 10. Judas plots to betray Jesus and finally carries out the plot, Mark 14. 43, 44.

Mark 14. 66-72. Peter proves disloyal to his Lord.

Mark 14. 32-41. Peter, James, and John sleep while Jesus prays in the Garden. He had told them to watch.

Mark 14. 50. All his disciples left him and fled.

Mark 14. 54. Peter followed afar off.

Why were Jesus' helpers so disappointing? Why were they disloyal to him when he needed them most?

3. But something happened to these disheartened, frightened men to bring them back to Jerusalem, strong, determined, fearless to carry forward the work which their Leader had begun. What was it?

Jesus lives because his disciples found anew their faith in him and rededicated themselves to his cause. Jesus has been known and felt in every age in proportion to the devotion and loyalty of his followers to his work. This makes it necessary for all who profess to love and follow Jesus to be faithful to his cause, if it is to be advanced. In making this point clear to the pupils raise such questions as these: Why did Jesus have to depend upon his followers to do his work? Why does he have to depend upon his followers to-day? What have Jesus' followers been able to do in the past toward building a better world? Now lead into a discussion of the various phases of the Christian enterprise as treated in Chapter XXXI of the pupils' book.

(1) *Christianity and health.* Why should Christianity be interested in promoting and conserving

health? What have the health-sharers given to the world? This question admits a wide range of discussion and should include among others, (a) a knowledge of how the human body is made and how it works, (b) a knowledge of the laws of health, (c) hospitals and clinics, and many others. Who are the health-sharers in your neighborhood? How may we help them in sharing health? Consider specific suggestions at this point.

(2) *Christianity and the quest for truth.* What can you tell about the work of Thomas Edison? Marconi? The Wright Brothers? (and others in this general class). What have they done to bring happiness to the human family? For example, what benefits has electricity brought? Wireless? How may we search for new truth? What can we find out about the world that would make us happier? How may we share our knowledge with younger brothers and sisters, and friends—concerning things in nature, like thunderstorms and snakes, of which we are afraid, customs of other races whom we dislike, and should learn to like and so on?

(3) *Christianity and beauty.* Do you see the beauty all around you in trees, flowers, sky, in animals, in people, in music, in pictures? Have you learned to like beautiful things? That is, do you enjoy the crude “funnies” in the daily paper more than you like a beautiful picture created by a famous artist? Would you rather hear a jazz orchestra than a symphony orchestra? Have you tried to make yourself as “beautiful” as possible by keeping good-tempered? By learning to speak softly and carefully? By learning good manners, and using them at all times? What makes a person beautiful?

(4) *Christianity and Social Service.* What has Christianity done for the people of the world? Try to list all the things that you can think of, such as—

Removing slavery.

Giving children a chance to live happily.

Breaking down race prejudice.

Working toward peace.

What are some of the conditions in your neighborhood which Jesus would disapprove of? Can you name them? What can you do to help to improve them or remove them? For example, are foreigners treated as Jesus would treat them? Are Negroes treated in a Christian way? Are the right kind of pictures shown in your moving picture shows? Do the children have play grounds? Is there sufficient protection for the children from traffic dangers? What could you do to Christianize your neighborhood?

4. How may we know that Jesus still lives? How may we make it possible for other people to know and feel the abiding Christ? Close the period after discussing these questions, with the prayer found on page 189 of the pupils' book.

## SESSION XXXII

### TELLING OTHERS THE STORY OF JESUS

**Purpose.**—This is the closing session of the course. Rather than to have only a test as in the closing sessions for Parts I, II, and III, it is thought best to give the pupils an opportunity to talk over among themselves and with you their outstanding reactions to Jesus among his neighbors. The pur-

pose of this session is (1) to provide an opportunity for oral review, and (2) to inspire the pupils with the desire to become for all time useful and devoted follower of Jesus.

**Procedure.**—1. Begin by raising such questions as these: How has the world come to know the story of Jesus? The pupils will respond by pointing to the Bible and to those who have taken the Bible to all parts of the world. How did we get the story of Jesus as told us in the Bible? Let the pupils read aloud or silently the material presented in their books:

(1) Telling others the story of Jesus. The place of oral tradition in passing on this story.

(2) John Mark's Gospel from Peter's diary.

(3) Matthew and Luke—stories like John Mark's, yet different. Why?

(4) The story by an unknown writer.

2. What story are we going to tell? Just imagine that we had the chance to tell the story of Jesus' life to a class of boys and girls our own age who had never heard of Jesus. What would we tell them? (Let this provide a fine opportunity for review and discussion.)

(1) *The world that Jesus lived in.* In what country was he born? In what ways was this country like ours? Different from ours? What kind of a house did Jesus very likely live in? What sort of an education did he have? How did he help his father and mother? In what province did he spend his early life? In what city? Where did he spend his life after he became a man?

(2) *How Jesus started his work.* Why did Jesus'

people need a deliverer? For what kind of a deliverer were they looking? Tell how Jesus decided to be that deliverer.

*a.* Jesus and the doctors.

*b.* Jesus' baptism.

*c.* Jesus' decision in the desert.

Describe his reception in Nazareth when he told his family and friends what he was planning to do. Read Luke 4. 16-21. Who were Jesus' first helpers? Where did he find them? Can you name other helpers of a later date than the first twelve? What tasks did Jesus give the first twelve? Was it difficult to be one of Jesus' helpers then? Why? Is it difficult now? Why?

(3) *Jesus as teacher and helper.* Why was Jesus a successful teacher? What did Jesus teach about each of the following?—

*a.* What God is like.

*b.* How we should pray.

*c.* Who our neighbors are.

*d.* How to find good in all people.

*e.* How to return good for evil.

*f.* How to help the needy.

*g.* How to share.

*h.* How to find true happiness.

Refer here to Chapter XXIV for review, if needed. Can Jesus' teachings be followed to-day? For example, in settling arguments and disputes, is it easy to follow Jesus' teaching "to turn the other cheek"? to love our enemies? In making friends and choosing playmates, is it easy to find good in people of a different race and color? Is it easy to help God answer our prayers?

(4) *Jesus as the suffering Servant.* What factors brought Jesus into danger? Why were the Temple officials eager to put him out of their way? What did they have against him? Why did Jesus come to Jerusalem that last week of his life? Describe his entrance into the holy city, his cleansing of the Temple, his arguments with the Temple priests. How did Jesus' disciples behave during that last week? Judas? Peter? Peter, James, and John in the garden? Describe Jesus' last meal with his disciples. What was the law of service that he gave to them? What example of service did he give them during their last meal? What prayer did Jesus make in the garden? Describe his arrest and trial. Tell the story of his death. How do we know that Jesus is alive?

3. Of course we can *tell* the story with our *lips*, but how can we tell it with our *lives*? Introduce at this point reports on any projects or activities on which the pupils have worked during these weeks by which they have taken a definite part in the Christian enterprise. What can we do to help in the work of building a better world? In our homes, at school, on the playground in our dealings with children of other races? In our work in the church? How may we learn to be neighbors?

4. Conclude the session with discussions of concrete plans suggested by the pupils. Give them a chance to raise questions about Jesus' life and work, and their relation to the Christian movement to-day. Close with prayer as follows:

O God, our Father, we thank thee for the life of Jesus. (Let them suggest here definite points that appeal to them most.)



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During this course we have had a chance to discover what Jesus would do if he were here in our place. We pray that we may follow his example. (Let them suggest definite situations.)

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Help us, we pray, to be more like Jesus so that we can help thee in thy work. Amen.

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Z7H+5 Jesus among his  
neighbors

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